MISSIONARY HORIZONS

APRIL, 1956

H. Armstrong Roberts

MISSIONARY HORIZONS

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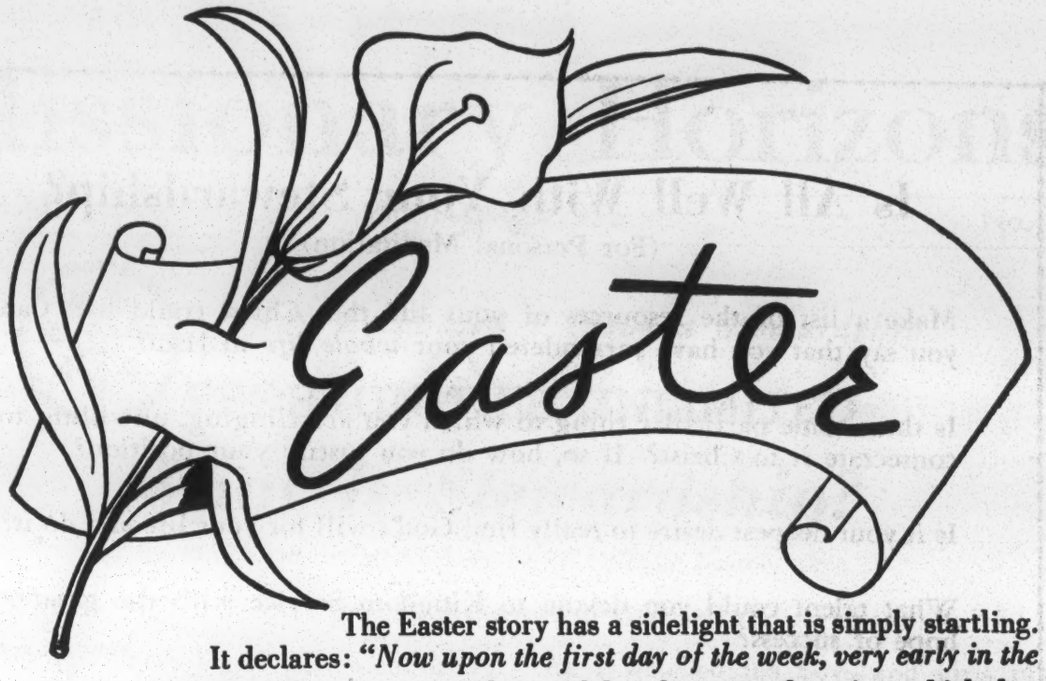

AN EASTER MESSAGE

The Easter story has a sidelight that is simply startling. It declares: "*Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared . . . and they found the stone rolled away from the sepulchre*"[1].

These women were much in earnest. They had made preparation of spices for the body of the Lord Jesus as was the custom in the Near East. They left their homes before daylight so as to come early to the grave; but they came too late. He was not there. He was risen from the dead!

Why did they come late? It was because they had not believed His word. He had told them plainly and frequently that after He was dead and buried that He would rise from the dead on the third day. Could any promise be more plain?

Their experience can be ours also. We, too, have His word which we are to receive and believe. On that first Easter day He stated graphically and pointedly: "*Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*"[2]

Because He died for our sins and rose again, our responsibility is to repent and to believe the Gospel so that we might have forgiveness of sin and newness of life in Him. The Bible says plainly: "*Now is the accepted time; behold, now is the day of salvation*"[3]. Now salvation's door is open; and the invitation is urgent and gracious: Whosoever will, let him come!

But that door will not always remain open. The Lord Jesus said: "*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are*"[4].

Dreadful words—the door is shut! We can have every good intention to accept the Lord Jesus as Savior and to be ready for His coming; but like the women we can come too late for not believing His word now. Too late is everlastingly too bad!

Raymond Edman, Ph.D., LL.D.

Bible References: (1) Luke 24:1,2. (2) Luke 24:46, 47. (3) 2 Corinthians 6:2. (4) Luke 13:24, 25.

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Is All Well With Your Stewardship?

(For Personal Meditation)

Make a list of the resources of your life that Christ could use. Can you say that you have surrendered your *whole life* to Him?

Is there some particular thing to which you are clinging, unwilling to consecrate it to Christ? If so, how do you justify your position?

Is it your deepest desire to really find God's will for your life and do it?

What talent could you devote to Kingdom Service with the greatest hope of success?

For what types of Christian service are you best suited by natural ability? How can you use these talents to render the greatest service to God? Is there need for this particular service?

Are your "service motives" completely and truly unselfish? Do you care who gets the credit for work well done in the name of Christ?

Make a critical record for a week, day by day, of the way you spend your time. At the end of the week examine the record critically, as in His presence, to determine wherein the time was spent wisely. Did you give God "enough" time?

After completing the "critical record" make out a Time Table for the week ahead, putting into it those things which you neglected the previous week. At the end of this second week note the ways in which you feel you have lived more efficiently and happily. What effect did changes have in your home life?

Are you perchance hoarding some things in your wardrobe, bookcase, room, or elsewhere for which you have no more use, but which would benefit somebody somewhere? Can you find a worthy place or person with whom to share them?

Estimate the scope of your own Christian giving by writing down a list of all the causes to which you give. In view of Bible teachings, do you give less, approach, or give more than the Christian ideal?

What opportunities can you find whereby you or your mission group may share more efficiently in the mission work of our Church, from the limitations of your community outward on world horizons?

From the Editor's *Stewardship Workbook*

Missionary Horizons

Vol. LXIX April 1956 No. 8

May Emphasis: I Have a Stewardship

OPPORTUNITIES UNLIMITED

What Is Stewardship?

By REVEREND KENNETH V. KETTLEWELL, Dayton, Ohio

Matthew 6:33: *"Seek ye first the Kingdom of God and His righteousness."*

THE Kindergarten children in our school play a funny little game. They all get in a circle. The teacher turns on the music. Action begins, with the boys and girls following the directions.

"You put your left hand in;
You take your left hand out;
You put your left hand in
And shake it all about;
You do the Hoky-Poky
And you turn yourself around;
That's what it's all about."

There must be about a dozen verses. They put their right hand in. They put their feet in, first one and then the other. Their head in. After they've put about everything in that they have to put in, the last verse comes along with the direction:

"You put your whole self in;
You take your whole self out;
You put your whole self in
And you shake yourself about."

On the last verse, everybody jumps inside the circle. They all jump all the way in! Not sticking a lonely foot or a single hand inside; but their whole selves. All of them! Every bit of them! In toto! All in!

As I watched the boys and girls play that game the other day, I began to think about our Christian investments. How much are we Christians "putting in" to the church? We put our *voices* in by joining in congregational singing. We put our hands in by entering into a project of repair. We put our *contributions* in by placing a gift on the offering plate. Ah yes, we are forever putting parts of ourselves into the work of the church. But what about an all-out investment, the "putting of our whole selves" into the Kingdom of God?

Investments are new things to us. The man who gets money ahead makes investments. He contacts a good broker and together they work out wise investments in stocks and bonds and properties and businesses. "That was a safe investment" we say of someone who puts his money into a venture which is reasonably sure. "That was a good investment," we say of someone who receives rich dividends from his investment.

I present to you the opportunities of investment in the Kingdom of God. In the Sermon on the Mount, Jesus said: *"Seek ye first the Kingdom of God and his righteousness."* Seek God's Kingdom first; let His Kingdom be uppermost; make your main investment of life in His Kingdom. Here is an investment which you can make. These you have, and these you can invest in His Kingdom if the Spirit of God so moves you. I pray that He may so move you now.

"Missionary Horizons" is grateful to W. J. H. McKnight for permission from the U. P. Board of Administration to use this Stewardship Contest entry for our first study topic. The contest, held in 1955, was based on definition: "Christian Stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions to God, based upon the conviction that these are a trust from God, to be used in His service, in grateful acknowledgment of Christ's redeeming love." Our thanks to Mr. Kettlewell, also.
—Editor

Time

LET'S begin with your TIME. You have time, don't you? Oh, I'm not for a minute suggesting that you have time on

Kenneth V. Kettlewell, Pastor of Corinth Boulevard United Presbyterian Church, Dayton, Ohio.

your hands. You may, but if you do, you're not like most of the people I know. Everybody is busy; too busy indeed.

But you do have time. God gives it to you. An hour at a time. Everybody has the same amount of time. You are no richer in time than I, or anybody else. Time is something you can't save up or use early. No borrowing of time; no lending of time; no deep-freezing of time. We have it rolled out to us at the same rate in the same amount, regardless of who we are.

Strange though. Here is a fellow who says: "I don't have time to go to church." Now that's interesting. Do you suppose he is telling the truth? How does it come that he doesn't have the time to go to church when all the other people have the time? Or, take another example. Here is a woman who says: "I don't have time to read anymore." That's interesting, too. Do you suppose she really doesn't have time to read, or could it be that the time she has to read she is watching television?

That's the thing, you know. A man has time, except in unusual circumstances, to go to church if he wants to take the time to go to church. And a woman has time to read a good book if she wants to take the time to read the book. In fact, sometimes it may be a matter of *making* the time as well as *taking* it.

"I'll help, provided it doesn't take any of my time." That was precisely what some of the people said when they were confronted with the tremendous prospect of planning a new educational unit for their church. "If it doesn't take any of my time, I'll help." But the point is, that our time is a trust from God, and we can invest our time in His Kingdom, in the work of the church.

And oh, what a wise investment it is! The hour you spend on Sabbath morning worshiping God. The two hours you spend on Saturday evening preparing to teach the Church School lesson. The three hours you spend preparing a youth program. The four hours you spend with the church budget committee. Come now, you want as a Christian to invest some hours, some time in His work.

There was a fellow, about whom Jesus told, who worked hard. He raised larger crops each year and built bigger barns for storage. At last he said to himself, "Guess I've worked hard enough now and long enough, too. I'll take my rest." But God said to him that very night: "Thou fool, this night shall thy soul be required of thee." And he had no more time. What time you are going to give to God, give to Him now.

"Work for the night is coming,
When man works no more."

Talents

LET'S move on to your TALENT. You have time at your disposal. Yau have talent, too. We sometimes make a joke of it and insist that when the talents were passed out, we didn't get any. We point out all the things we can't do. "I get so nervous that I can't get up before people . . . I can't sing . . . I have difficulty making conversation, so I'm not a very good caller." How right you may be! Surely everyone isn't blessed with the talent of singing. Let's admit that. Surely everyone isn't blessed with the talent for friendly outreach in winsome witnessing. Let's admit that. Surely everyone isn't blessed with the ability to stand up and express himself in front of people. Let's admit that.

Having admitted all this, let's proceed to admit something else. That at the same time you can't sing, there is something else you can do. At the same time you can't speak before people, there is something else you can do. Let's admit that. You have a talent, be you ever so humble, so retiring. You have a talent. God can use it. You can invest it in His Kingdom.

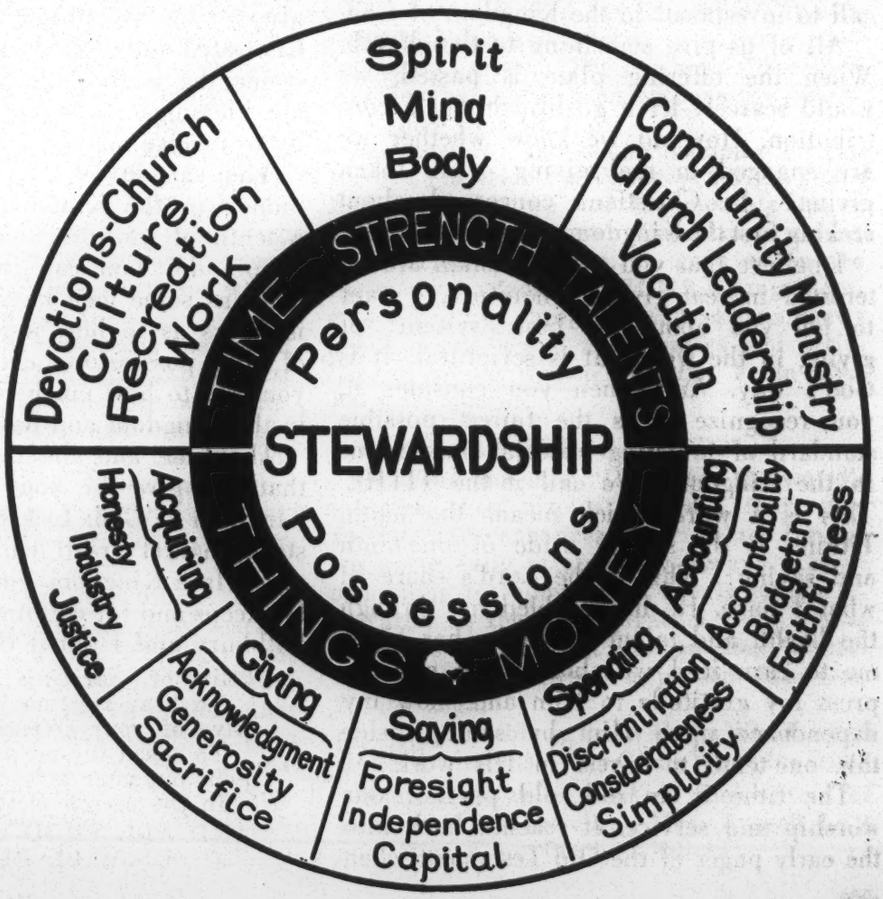
In our Lord's Parable of the Talents, we must never lose sight of the fact that each of the three servants received some

talent. Not one of the servants was left empty-handed. They didn't all receive five wonderful talents, but they all received something. You have received a talent. For it isn't like God to leave you empty-handed. There is a place for you in the economy of God; in the doing of the work of the Kingdom; in the carrying out of the will of God. Indeed there is a place where you can invest your talent in His Kingdom.

Is it in the *youth program*, perhaps? There we need adult Christians who will express their interest and work with youth. Planning the worship programs, fellowship times on hayrides and at parties, service projects of directing youth in using their skills to construct and build.

Or could your talent find expression in the *Men's work* or the *Women's work* of our church. What a program our adults have! There is a place where every man and every woman of the church can fit into the program and use his or her talents to glorify God and strengthen the Kingdom. How about singing in the choir? Or offering your skill of decorating or painting or landscaping? We have a man who has built three beautiful, polished lecterns for the use of the various departments of our Sabbath School. Our recent church survey revealed that our laymen invested their talents last year in an amount equivalent to twenty-five people employed full time. In other words we have a voluntary church staff, made up of consecrated laymen, investing their talents.

Youth, women, men, everyone—Christians at work, investing their God-given talents in the Kingdom. Sitting in a church pew, no matter how moving the experience may be, hasn't moved you enough until it jars you into active Christian work. You use your salesmanship ability to make a living? Use it for the Lord to win a family to Christ. You use your mechanical drawing ability to make a living? Use it for the Lord to solve the room and traffic problems in the educational wing of the church. You use your teaching ability to make a living? Use it for the Lord in the Christian Education of your church. You use your hostess ability in your home when you entertain? Use it for the Lord as a hostess at socials of the congregation.



A Stewardship Chart

Have you heard of Demas in the New Testament? We know little about him. He was a friend and fellow worker of Paul's. For awhile. He became a Christian; even agreed to be a missionary. Went out on the field of labor. Then gave it up. This terse sentence in II Timothy is one you don't forget easily, for it strikes home when you start weighing your own life. "Demas hath forsaken me, having loved this present world." Is it not true that only our love for this world keeps us from an all-out investment of our talent in the Kingdom of God?

Tithe

YOUR time. Your talent. Your TITHE. The three together make up your whole self. And the dedication of all that you have together with all that you are is stewardship in the fullest sense of the word. We preachers have been guilty of talking about stewardship when all we talked about was money. Stewardship is the recognition that all that we are and everything that we have is a gift from God. Our time, our talents, and our possessions. We have considered the first two. Now the stewardship of possessions rightly belongs in this call to investment in the Kingdom of God.

All of us give something to the church. When the offering plate is passed, we would scarcely let it go by without a contribution. How do we know whether we are engaged in real giving or in token giving? As Christians concerned about seeking first the Kingdom, we want to know.

I believe that you as a Christian are interested in real giving. Therefore, I want to tell you about the best "system" of giving in the world. It is scriptural. It is God's way. And when you consider it, you recognize it as the fairest possible standard of investing material possessions in the Kingdom. We call it the TITHE. This is a word which means the tenth. Tithing is the setting aside of one-tenth and saying: "This is the Lord's share of what I have. He has enabled me through the health and talent which he has given me to earn it. I will honor him and express my gratitude to Him and show my dependence upon Him by setting aside this one-tenth to invest in His work."

The tithe is an old, old part of our worship and service. It reaches back into the early pages of the Old Testament when Abraham came back from war and gave to the priest the tithe of the spoils of war. The New Testament speaks not a word to do away with the tithe. It is the Biblical standard throughout.

The tithe works like this. You receive your pay check. If you earn a hundred dollars, ten dollars is the tithe. If you earn seventy-five dollars, seven dollars and a half is the tithe. You see the fairness of the principle. Here is a man who gives the tithe of the one hundred dollars he earns; sitting beside him in the pew is a man who gives the tithe of the fifty dollars he earns. They have given unequal amounts; but in God's sight, they have given absolutely equally.

What an investment that is in the Kingdom! It places the Kingdom first instead of last. It is giving to God the first fruits instead of giving to God the left-overs. Unless we honor Him with the principal place in our budget, we have a difficult time rationalizing about seeking His Kingdom first. And, oh, the blessings of tithing! From the Scripture and from personal experience, we could speak. The tither is always ready to give. The tither always has something to give. The tither has tasted and come to know that the Lord opens the windows of heaven and pours out blessings above and beyond our ability to receive them!

You can invest ever so little of your money in the Kingdom. You can invest a tenth of your income as many of our people do. You can invest more than a tenth as some men have done. The choice is yours as to how much you will invest of your possessions, even as the choice is yours as to how much time you will invest in the Kingdom and how much talent.

The time and the talent and the tithe that you give are your investment in the Kingdom of God. In a Kingdom where no stock market crash will take the returns away. In a Kingdom which is for sure and for keeps and for certain and forever. Mary Lathbury and I put it this way:

"Give of your time
To bear the message glorious;
Give of your strength
To speed the gospel on its way;
Pour out your gifts
In the march victorious,
AND ALL THOU SPENDEST,
JESUS WILL REPAY."

Personality, Prayer, Possessions

STEWARDSHIP is a word, lowly in its origin, but magnificent in its significance. It stems from the Anglo-Saxon *stiweard or stigweard,* evolved from *stig* meaning house, hall or sty, and *weard* meaning warden. Thus a stigweard or steward, was the warden or keeper of the house, hall or pig sty. The possessions were not his own, but he was held responsible for, and was accountable to his master for the care and administration of that which was entrusted to him.

Through the use of illiterative words—*Time, Talent, Tithe*—Mr. Kettlewell in the previous article, sends forth a call to Christian Stewardship.

Someone else has used the illiterative words, *Apprehending, Acknowledging* and *Administering,* for a similar presentation.

For the Worship Center Mrs. Rogers suggests words beginning with "S"— *Self, Service, Substance.*

In this topic we employ still another letter of the alphabet in illiterative expression of the close Stewardship relationship between man and God: *Personality, Prayer, Possessions.* A personality completely dedicated to God seeks direct access to Him through outpourings of gratitude and prayers of personal and intercessory petitions. Then, how natural it becomes, without outside compulsion, but from an upsurging, inner-soul yearning, to share with others in the name of Christ, the possessions which he holds as a trust from God.

A Christian life that embodies the joy of Stewardship-living is the greatest witness to the sanctifying influence of Stewardship. Many choice souls, living and dead, might be considered. Every reader of these words may pinpoint his thinking on acquaintances who have lived, or are humbly living this New Testament principle of inclusive Stewardship.

Brief sketches of two lives follow. These lives are different: one has recently reached its culmination of earthly existence, the other is living; one is a woman, the other a man; one lived in America, the other lives in Pakistan; one was a citizen of a Christian land, the other is from a non-Christian land; one completed the requirements for graduation from a theological seminary, the other has not had the opportunity for such intellectual attainments; the writer of one sketch had personally been the recipient of the Stewardship benefits bestowed by the one of whom she writes, the writer of the other sketch speaks specifically as an onlooker and with a brief acquaintance with her character.

There is an added reason for presenting the life of Miss Sarah J. Reid in *Missionary Horizons.* For some years she had been the only surving member of the early Magazine committee. (See March, 1952 *Women's Missionary Magazine* for article "Just Reminiscing"). She served on the committee for six years, 1906-1912. Miss Margaret H. Moorehead of Xenia, Ohio, wrote on the occasion of the 50th anniversary of the Magazine: "Miss Reid had the editorial management of the Young Women's Department and was well qualified for this responsibility. She has always retained a very active interest in the missionary cause, in her local society and presbyterial."

May we add that it was Miss Reid who once welcomed a bride, new in U.P. circles, to the manse in 2nd Springfield Church, and a short time thereafter proudly handed to this bride a certain magazine saying, "Of course you will need our magazine." It was evident that a subscription was expected—and it was given. (The one who subscribed that day has never been without the magazine since that time!)

We turn to the bound volumes of the *Women's Missionary Magazine* for the years 1906-1912, and we find the monthly pages of the Young Women's Department under Miss Reid's editorship. In good order are the messages from the WGMS Young Women's Secretary, program suggestions, news about missions and missionaries and activities of young women's groups. From Miss Reid, we quote:

AN IDEAL MOTTO

Someone has said, "Ideals are the world's masters, they inspire the real, their perfection only enhances their value, for, as we never fully attain, they always present something to follow after. Ideals supply inspiration by feeding aspiration." The Young Women's Department has an ideal motto: Study to show thyself approved unto God. 2 Tim. 2:15.

Study the Bible **to** know God's Word to you
missions do God's Work for Him

And now—we present as the writers of these two life sketches—Mrs. Russell Lutz and Miss Gene Purdy.—*Editor.*

Personality, Prayer, Possessions

SHE LIVED HER STEWARDSHIP

By MRS. RUSSELL LUTZ, Dayton, Ohio

I have been given the distinct privilege of saying what I feel in my heart about my association with our very dear friend, Sarah J. Reid.

Some years ago I was an orphan living in the dormitory of our church school at Cedar Creek, Tennessee, under the care and love of Miss Jennie Williams who entered her heavenly home in September of 1955. I was nearing the end of my high school years when another teacher and friend in the work in Tennessee, Miss Martha Thompson, thought I should have some home life as a part of my education. She had a good friend of long standing, our own Miss Reid, who lived with her mother in their good-sized, comfortable home in Springfield, Ohio. Out of goodness, generosity and Christianity they thought they would like to share their home with me. Needless to say, I was happy and accepted quickly. Doing things of this sort was not new to the Reids, however, for they had given shelter and friendship to many. In taking me in, Miss Reid opened up a whole new and good life for me.

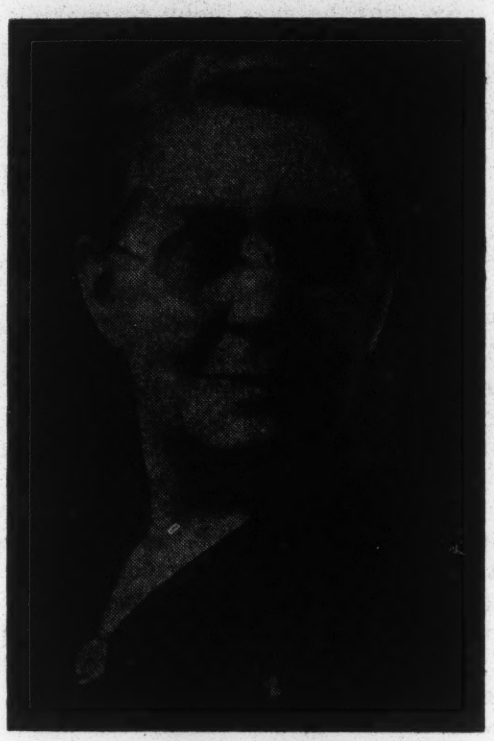
After high school I married a boy from the Second U. P. Church, Springfield. In due time we had a little girl whom we named Mollie and by whom Miss Reid wished to be called "Auntie Reid." Kathie, too, our younger daughter, called her "Auntie Reid." Mollie has now married, and on her little daughter, Elizabeth, "Auntie Reid" bestowed her affection also. She referred to all of us as "my family"—always holding before us the good way of life by precept and example. Her personality always gave a good, true pattern of Christianity, kindness and fairness to all. I remember many times when she thought it good to "go the second mile" and taught us that it usually paid off many fold.

Some time before the '20s (I do not know the date) Miss Reid was influential in starting the Second Church in Springfield, working faithfully many years.

Most of the time from '42 to '45 she spent in Tennessee working with her friend, Miss Thompson, and it seemed that she was never happier.

Throughout all of her adult life Miss Reid worked endlessly for the cause of the Women's Christian Temperance Union.

At vacation times we pooled our plans and money. In 1940 Miss Reid was a delegate to the WGMS Convention in California. My husband said, "Let's drive, so we can all enjoy it." So off we went with our one "chick" at that time, for three weeks of happiness. Neither Auntie nor we could have had such a wonderful time without the other. She introduced us to people and took us into groups which were a great and unusual privilege for us.



Sarah J. Reid

With all of Auntie's travels far and wide in her church work, she had never been in Florida. That dream was realized in August, 1955—a trip for which we are thankful and of which we will long have memories.

Auntie had not been too well during this past summer, but late in July the clouds parted, and she had very good health until September 30, her 82nd birthday. We had brought her from her Springfield apart-

ment to our home in Dayton to spend her birthday and to visit. She became ill. She remained with us for the next four months during which time we were privileged to nurse and care for her until her home-going on February 4.

Auntie's prayer life was beautiful and inspiring all of her life, but especially so, it seemed to me, during her illness. As long as she was able she had her daily devotions and Bible study. In her reading one day she found this poem and had our Kathie clip and paste it in her Bible.

TODAY

I thank Thee, Father, for the gift
  Of this new day—
All that I can call my own
  Is just today.
Tomorrow is not given me,
  May never be.
Help me to love and serve and give
  My best—today.

I thank Thee, too, that as my days
  My strength shall be,
And that when weary I may come
  For rest to Thee,
That I am privileged to share
  Another's load
And have sweet fellowship with Thee
  Along life's road.

Ida A. Guirey

Auntie Reid's generosity extended not only to her fellowmen, but to her Lord. Her tithe was very sacred to her, prompted by love, yes, and duty as a Christian. Many were the opportunities she sought to give a helping hand where financial burdens had become a little heavy. Let us be challenged to remember

"that what you possess
in the world
will be found
at the day of your death
to belong
to someone else;
but what you are,
the time you give,
the service you render,
the tithe and offering
you bring to God,
will be yours
forever."

From *Twin Tower Light*

A great soul who lived her Stewardship has gone to her rest and reward. We do miss her so—

Fold up the tent:
Above the mountain's crest.
I hear a clear voice calling, calling clear,
"To rest! To rest!"
And I am glad to go
For the sweet oil is law
And rest is best!

Oxenham

MY HANDS

My hands were filled with many things That I did precious hold
  As any treasure of a king's—Silver, or gems, or gold;
The Master came and touched my hands,—The nail prints were His own—
  And at His feet My treasures sweet Fell shattered, one by one;
"I must have empty hands", said He, "Wherewith to work my works through Thee."

My hands were stained with marks of toil, Defiled with dust of earth,
  And I my work did oft-times soil, And render little worth;
The Master came and touched my hands,—The blood-drops were His own—
  But when, amazed, On mine I gazed, Lo, every stain was gone;
"I must have cleansed hands", said He, "Wherewith to work my works through Thee."

My hands were growing feverish, And cumbered with much care,
  Trembling with haste and eagerness, Nor folded oft in prayer;
The Master came and touched my hands, With healing in His own;
  And calm and still to do His will they grow, The fever gone;
"I must have quiet hands", said He, "Wherewith to work my works through Thee."

My hands were strong in fancied strength, But not in power divine,
  And bold to take up tasks at length, That were not His, but mine.
The Master came and touched my hands, And might was in His own;
  But mine, since then, have powerless been, Save His are laid thereon;
"And it is *only* thus", said he, "That I *can* work my works through Thee."

—Anonymous

Personality, Prayer, Possessions

THE GOSPEL ACCORDING TO—ST. INAYAT

By GENE PURDY, School for Missionaries' Children, Pakistan

I have been hearing the best series of sermons for these past five weeks! Or rather, I saw them. They were from the Gospel according to St. Inayat.

You say you don't recall seeing that in your Bible? No, I don't imagine you do, for, you see, it's not a *book* at all. ". . . written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart." The sermons which I saw found their living embodiment in a big 230-pound, dark-skinned Pakistani—driver of the car for two of our district Miss Sahibas in Pakistan—Inayat, "called to be a saint" of the living God.

Day after day — sometimes over dry, dusty roads, sometimes bumping over muddy ruts, and sometimes literally *making* a road where there is no road at all, Inayat guides the jeep station wagon from village to village, taking the Miss Sahibas and Bible women there with the Gospel message. In the villages the workers meet with Christian groups for a worship service or Bible study, or perhaps call in non-Christian homes, giving a witness for Christ there.

During the hour and a half or so that they are in the village Inayat (called "Sampson" during his school days, for very obvious reasons) waits by the car to be sure it is not tampered with by curious ones who gather round to inspect the foreign motor car. But this waiting time is never wasted. Always with him is his *busta*, or bag full of tracts and Gospel portions. As the curious crowd gathers around the car, Inayat begins talking with them, giving witness to them of his Lord, selling gospel portions. He speaks with authority and conviction, and his ready grin is evidence of his joy in the work.

After the day's work in the villages, the car wends its way back to camp, which is pitched just at the edge of some mud village. At first glimpse of the car coming down the road, swarms of eager children fly out to meet it. But "St. Inayat" is on the job again, to shoo away curious youngsters who insist in peeping in at the tent door as the weary Miss Sahibas try to enjoy a cup of tea. And it is not long before a group of boys and young men are gathered around him to listen to and to discuss things of the Christian religion. He never seems to grow weary of the crowd's pressing around him, but seems to thrive on it.

In the evening, after dark, film strips are shown in the big tent in camp. Usually a large crowd of men, women, and children come. But one night only women come—it is strictly "Ladies Night." Another night is for "Men Only," and once again Inayat has the opportunity to speak to them of Christ. He is not a trained preacher, but he has the love of the Lord in his heart, plus a genuine desire that others might know Christ.

When just a very small boy, his mother dedicated him to the Lord's work, with the hope that someday he might become a minister. However, Inayat has never felt God's call to the ministry. He is more at home working on motors or sitting behind the wheel. And yet he feels his mother's prayers *are* answered. He *is* doing the work God has called him to do—helping to put the Gospel on wheels.

CHRISTIAN SYMBOL OF THE MONTH

The most used and most authentic symbol of the Holy Spirit is the descending dove, based on the account of the baptism of our Lord (Matt. 3:16, Mark 1:10, Luke 3:22, John 1:32). The dove is one of the earliest forms used to represent the Holy Spirit, and one of the most beautiful of Christian art symbols. It is the preferred symbol used for baptismal fonts. The pictured adaptation of the symbol, the seven gifts of the Holy Spirit, are represented by seven doves surrounding a circle in which is inscribed the letters SS, abbreviation of Sanctus Spiritus (Latin for Holy Spirit). Sometimes the list of gifts of the Holy Spirit contained in Isa. 11, is preferred, although verse 2 of that chapter mentions only six while the seventh must be construed from the verses following. *Christian Symbolism*—Thomas A. Stafford

Talents Know No Boundaries

SERVING CHRISTIANS—ETHIOPIA

By MARY NELL HARPER, R. N., via Dembi Dollo, Ethiopia

RECENTLY I returned from being away from my station and, as the custom is, many came to call on me, to give their greetings and make me glad that I was home again. At a later time I thought about some of those who had come and it was pleasing to look back into their lives and see how the Lord had made use of their talents and helped them be a success. And a fellow missionary and I praised the Lord that there were those who had responded to opportunities given them.

One of the first callers when I went to the door was Tamasgan, our hospital pharmacist. We exchanged greetings and I found out his family had been well except for mumps and stomach upsets among them. But he praised the Lord that they were better now. I was briefed on hospital happenings. He had had a busy morning preparing the doctor's orders for medicines. He apologized for being so slow in coming to greet me but he had had ointments to compound that afternoon and wasn't able to come sooner. As he limped down the stairs and away to his home I thanked the Lord he could walk and that he could be depended on for certain responsibilities in the hospital.

In the not-too-distant past when some wicked men were still illegally buying and selling men he was a part of that. At that time he and his father were taken from their home in southwestern Ethiopia as a part of a large slave train. On the way the father sickened and was killed. But Tamasgan was brought on out. After a period of years he found himself in this area. Shortly afterward he was very ill and his body and legs were covered with crippling sores. He couldn't walk. The sores had contracted his legs into an odd position. He had to be carried wherever he went. Finally one of our former doctors through various methods was able to make those legs straight enough to carry him and he walked. Some time later he began to work in the hospital. When I first came to Ethiopia he was in my first training class. He holds a Primary Dressers' certificate and has been taught some of the very rudimentary elements of preparing medicine for dispensing. Tamasgan is an active Christian. He often takes a turn in interpreting in the church. And he takes his turn weekly in the hospital clinic prayers. The Lord has given him a good wife who was a school girl here. Although death has taken two of their children they still have three girls. He bore good testimony in his sorrow. He had a very humble beginning but by the Lord's grace he has position and respect in this community.

Another afternoon when I responded to the knock at my door there stood a very fine looking young man in uniform with the insignia of the air force on his cap. On his face was a broad grin as I expressed my surprise at seeing him. I thought he was in another part of Ethiopia many miles from Dembi Dollo. He came in and we drank coffee together and talked about many things. He told me he was on leave and had come to visit his mother. He told me of his life in the Ethiopian air force. He expressed his happiness in being able to prepare for the future while he still served his country. He had been assigned to the field of engineering. If he should leave the air force after his training he would be able to find job opportunities. The only thing he regretted was the lack of opportunity for Christian fellowship. "But," he said, "I can read my Bible." After a time he left and as he strode up the walk and through the gate with a real spring in his step I was very happy.

A few years before his future could have been very different for he was a victim of tuberculosis. When I first met him he was one of our patients waiting out the weary months necessary in the effective treatment of tuberculosis. As he lay there month after month he was keeping his mind active by making use of some books put in his hand by one of the teachers. He had been a school boy when this disease was made

evident, and he anxiously awaited the time when he could resume classes again. He was a Christian boy and was not afraid to give a testimony to those that were patients with him. He tried to help them understand God's love and it strengthened his own trust in the Lord. After a time our doctor was able to operate and he had other treatment that speeded his recovery.

Finally he could be released and began to live an almost normal life. Bulcha was allowed to return to school and because he seized the opportunity of studying while he lay there he was not too far behind fellow students. He had a talent for mathematics and could help others. The grades taught at the mission school were finished so he was sent along with some other boys to a government school in Gore. Still at that time the doctor advised that Bulcha refrain from vigorous exercise. In Gore he and the boys lived in a hostel on the mission. There they continued to be nurtured in the things of the Lord. When it came time for secondary school he and his classmates were sent to Addis Ababa. Before he finished Secondary he was able to pass the rigid physical examination and was accepted for the air force. As we talked he told me with pride that he had learned to swim and had passed the swimming test that required swimming the length of Lake Bishoftu. This young fellow faces many temptations in his present life. And we pray he continue to overcome them in the Lord. The present training prepared him for a bright future. We are glad the mission schools and medical work could help him attain it. But how much more we hope for Bulcha. May he also be preparing himself as a future Christian leader.

One other caller had been Kano, our Sadie clinic boy. We had many things to say, for it had been months since he had come to restock his medical supply and to report on the progress of the work he was doing for the Lord. Early in his life he received a serious injury to his knee and for many months lay ill. Gradually he was able to walk but was left with a limp. He married and helped his father in the fields. Sometime during those years evangelists reached that place with the Gospel and people began to respond. He was not among the first but finally he realized his need of the Saviour and joined other happy Christians in their fellowship of prayer and Bible reading. Somewhere along in his life he had received three years of schooling. But he was clever and sharp at learning and continued to educate himself as he could. We first knew this unusual young man when we began our medical training program in Sayo hospital. A call had gone out to all the church areas asking for young men and women who would come to learn hospital work. We had two goals in mind: to staff our hospital, and to have clinics in places where no other medical help was available. The people of Sadie sent Kano with the hopes that he would return after receiving training and help them, with all their diseases. So Kano brought his family and lived here during his training. He learned well and became a valuable helper in the wards, the clinic and the operating room. Finally the day came when his goal had been reached and he set up his clinic among his people. He became very busy seeing his neighbors. Many people came from distant places to be treated. After a while he returned and received some advanced training and qualified for the Secondary certificate. Again he did well and today he conducts a clinic much on the same lines as we do here. He begins his work day with a Bible lesson that all might hear the Gospel and be wise unto salvation. It is after this that he sees patients. He is busy as he is alone to care for fifty or more who may come seeking aid. He has been responsible for the saving of lives. He has been faithful and we are proud of having had a part in his success and service for the Lord.

We implore you to join us in praying for other young people we are now contacting through the schools and hospitals. We desire fruit for our Lord Jesus Christ. Pray that this education and training may be effective in building strong Christians who are prepared to serve Him in whatever their hands find to do.

"The measure of a man's life consists not in its duration, but in its donation. Only as we spend what we are and what we have in the service of Christ can life prove a blessing to us and to others."

Talents Know No Boundaries

TALENTED SUDANESE WOMEN

By MARGUERITE McCLELLAN, Atbara, The Sudan

A NEW flag with three stripes, blue for the Nile River. yellow for the desert sand, and green for cultivation has been raised in the Sudan. It is the banner of an independent country. New responsibilities must be shouldered by women as well as by men of the land. We are happy that we have had a share in helping to prepare women of the Sudan for the tasks before them.

Hundreds of women can read and write who would still be completely ignorant had they not been able to study in American Mission schools or been visited weekly by our Bible Women. All of these have been taught the Word of God; some have accepted it, many others have higher ideals of honesty and service than they would have had without the knowledge of the Truths of God's Word.

Howa is a former pupil of ours who has told us again and again of the high regard which doctors have for girls who have had some training in the American Mission schools. Some of those whom she has commended are girls whom we considered poor products, but who in comparison with others who have not had their opportunities are shining lights—more willing, more understanding, more skillful than their sisters.

Before she reached high school, Howa was taken out of school and married to an old man. We saw her infrequently, but she maintained an interest in her school and in her teachers. The time came when she had to depend on others to provide for her and her two small sons, or to find some means of making a living for them. She established a small private school. Because she was energetic and had initiative in this undertaking she was given the opportunity to study health work in which she was so successful that she was chosen to go to England for a special course. Among her experiences there was a visit with Her Majesty the Queen. Her venturesome spirit led her to visit France also. When a Sudanese woman was sought to head the medical work for women in the Sudan, it was Howa who was given the place, taking on the work and responsibilities which had been in the hands of an English woman for many years.

The first city health worker in Khartoum North is a woman educated in our schools and a member of our church. It is gratifying to hear that through her efforts and those of a dozen or more women she has helped to train, there is a noticeable difference in the cleanliness of the homes, in the majority of which there are women who never leave their own premises. Also, a few words fitly spoken by this lady often have a salutary effect on men of the sanitary department who do not take their work too seriously.

Others could be mentioned who have positions of authority and influence in the medical service. In offices and in many schools as teachers, also, can be found former pupils of ours who would have had no chance for an education had it not been for the American Mission.

After almost fifty years of service in the Sudan, the Girls' Boarding School in Khartoum North, an institution with an enrollment of 550 pupils and in addition two branch schools, is to have one of her own alumni as principal. This honor goes to a young woman who started in our kindergarten and continued through the high school. Since her graduation J. has served as teacher or secretary, gradually taking on more responsibilities. Because she has taken in new pupils and received monthly fees, she is better acquainted with the clientele of the school than is anyone else. Teachers, pupils and parents go to her with their problems, and burden her with their complaints. Of the last named, the American principal has continued to hear enough to feel that she was not being slighted, but at the same time she has realized that J. was relieving her of many a headache. J. is an earnest Christian, and a working one. She is a Copt.

Associated with J. will be two other

graduates of the Girls' Boarding School, one to be the headmistress of the intermediate and high school, the other of the kindergarten and elementary. These two also received all their education in the G.B.S. and taught there until they were chosen just a year ago to go to America to spend a year in study. Slippery Rock Teachers' College kindly made it possible for Naima Simaan and Alice Boulis,* in spite of their limited knowledge of English, to study in its halls, and the W. B. Anderson Fund is helping with their expenses. These two have many times demonstrated their talents, ability and faithfulness, along with a fine spirit of willingness to work where needed in their schools, and also in the Evangelical Church of which they are both members.

*See March magazine, pp 399-402, for articles by these two young women.

AZIZ MIKHAEL

By LEANDER FINLEY, Omdurman, The Sudan

FORTY years ago in the tri-cities of Khartoum, Omdurman and Khartoum North there were few schools other than those which had been opened by the Sudan Government and the American Mission. As the Mission schools were Christian, they had a greater appeal to Christian parents than did the schools operated by the government. In those early days of the Mission, the number of Christian boys enrolled was far greater than in more recent years, for in the meantime various Christian sects have opened schools and have drawn those of their persuasion into their classrooms.

During those years long past, a young Coptic mother gave birth to her first-born son and thereby received that proud title coveted by mothers in this part of the world, the title being, *Mother-of-Aziz*, for so they named the baby boy. Thus simply by being born, Aziz began to do things for others. In due time he was sent to begin his education in the American Mission School in Khartoum North. His father was a carpenter employed in the irrigation department of the Egyptian Government. This man had a great desire for education and so when Aziz was six or seven he was enrolled as a pupil.

The new pupil was industrious and above average in intelligence, but what made him an outstanding lad was his kindliness and humbleness. He was always, or so it seemed, seeking how he might help others and at the same time made no effort to credit himself with having done anything out of the ordinary. Every teacher knows how greatly such a pupil is appreciated in the classroom and has wished for more of the same kind. Aziz's teachers were no exception to this feeling.

The years passed and Aziz passed also until finally he had taken all the education the Mission had to offer and although it was less than a full high school course, yet in those days in the Sudan it was considered a fairly good education.

On completion, Aziz was employed as a teacher in the American Mission Boys' School in Omdurman and proved to be willing and efficient from the start. He now became Aziz Effendi, thus assuming the title used by nearly all educated men in the Sudan and Egypt. He had a keen interest in the pupils and did more than give them their daily lessons. By the time he became a teacher, the number of Christian boys in the school had greatly decreased and those of the Muslim faith had increased. Having lived all his life in the Sudan, Aziz was able to understand his pupils very well and consequently became as an older brother to many of them. During these years, he joined the Evangelical Church and immediately became an active member.

After Aziz had taught for twelve or fifteen years, the Church Missionary Society Hospital in Omdurman found itself in great need of a business manager. With some reluctance the American Mission, after consultation with Aziz Effendi, offered to release him to this new work.

Aziz Mikhael—pronounced "Azeez Mikhaeel"

Needless to say, he proved himself a tower of strength in all the many activities of the hospital and his Christian life was a daily help in promoting those attitudes and teachings for which the hospital is operated.

While teaching, Aziz had married and brought his wife into the church and she also became an active member. During the years, they were blessed with five sons, the oldest of whom is now studying in the university in Egypt. The whole family is very active in all church affairs. He has been Sabbath School superintendent and she has led the Missionary Society while the boys are active in the Sabbath School and Christian Endeavor. It was also during these years that Aziz Effendi became Sheikh Aziz by being elected to the eldership of the Omdurman Church. Thus a new and more honorable title was placed with the name of Aziz Mikhael. He is a very fine preacher and this ability is called on both by his own church and the Anglican by which the hospital is operated.

It may be that under different circumstances, Aziz would have turned out as well, but we feel proud that God blessed the efforts of the American Mission working as representative of the United Presbyterian Church and that this man is living a dedicated Christian life and with his wife is raising five sons who are responding to their Christian training and will, we hope, carry on as have their parents, lives of devotion to the cause of Christ and to the upbuilding of His kingdom wherever they may be.

STEWARDSHIP FACTS

VOICE OF THE CHURCH OF THE BRETHREN:

As more church leaders acquire methods and techniques of invoking a true stewardship response to the financial claims of Kingdom work, spiritually devitalizing money-raising schemes are being discarded. The Stewardship Department is glad to report significant gains in the number of churches whose members now conduct an annual canvass to enlist a majority of members in support of spiritual goals represented in the local budget. Protestantism in general is making its stewardship witness clear that "commercialism" in the church kills the very lesson we of the church *must* teach: 'It is more blessed to give than to receive' " —*Harl Russell* (Quoted from *Our Christian Witness*, March, 1956)

VOICE OF THE PRESBYTERIAN U.S. CHURCH:

In answer to an overture to "give a statement of proper methods for raising money and worshipping God as good stewards, the General Assembly of 1953 gave the following statements:

"The General Assembly of 1888 approved the following resolution:

" 'Whereas, it appears to have become quite common for our people to secure money for church purposes by concerts, suppers, etc.; be it resolved, that the General Assembly advise against all such means for securing money to be used in the Master's work. This advice is given, because we believe that the Lord has ordained that giving should be an act of worship, and thus a means of grace.' Similar action was taken by the General Assemblies of 1891 and 1916."—*Handbook for* 1956 *on Stewardship* by Women of Presbyterian Church, U.S.

VOICE OF AUGUSTANA LUTHERAN CHURCH:

At its recent 96th annual synod meeting in St. Paul, Minn., "Boards and organizations of the Church were urged to emphasize 'the value to the individual of developing the Christian grace of giving, and to evaluate carefully all other methods of raising funds for the Church program in the light of the basic principles of Christian Stewardship.' This resolution was aimed at the practice of raising funds by church dinners, rummage sales and other 'devious methods,' contrary to direct giving as a basic Christian practice."—*National Lutheran Council News Bureau*

VOICE OF PRESBYTERIAN U.S.A. CHURCH:

The General Assembly statement: "It is recommended that every church in our denomination and the organizations in every church seek to obtain their financial support through the development of stewardship, and that sessions be urged to examine and evaluate all fund-raising projects promoted by their churches and organizations

(*Continued on Page* 499)

TITHING—A SKIT

By MRS. ROBERT LUKENS, Minne Finney Society, Hopewell, U. P. Church, Beloit, Kansas

FIVE CHARACTERS A. B. C. D. AND E

A: One of the things we are to stress for our Standard of Efficiency is tithing. We gain 5% for stressing it and then another 5% for handing out literature on stewardship.

B: I suppose we'll have to do something about it too, but if you ask me, it's a pretty skimpy year to be talking about tithing. That can really run into money.

C: Yes. We don't have enough money at our house for what we would like to do ourselves—let alone tithing.

B: That's right! We've talked about it, but *not* this year.

A: Maybe this would be a good year to start.

C: You're joking, of course.

A: No. Really. At least the amount wouldn't be so big this year. Some years the amount would look pretty staggering. I was really thinking that a good year to start might be one in which our income was about hitting rock bottom.

C: I believe you've got an idea there.

D: Is it really scriptural to tithe? I mean, did Jesus teach it too, or was it just something for the Israelites?

A: I took time to look it up. The verse Matthew 23:23—will someone turn to it?

(*E looks up reference.*)

The part that clinches it is the last part of the verse. Do you have it there? Will you read it please?

(*E reads from Bible.*)

Then Jesus talks about tithes again in Luke 18:12.

(*E looks up reference.*)

Someone read it, will you? of course He is showing there—not that we shouldn't tithe but that we shouldn't brag about it if we do. That is probably why the church would never think of publishing a list of its tithers.

C: The Old Testament has more about tithing than the New, really, though, doesn't it?

A: Yes, there are verses galore in the Old Testament. Of course, we don't want to forget the verses in the New Testament which do not use the word tithe but which really mean that. There's the one we all know "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Those are Jesus' words taken from Matt. 22:21. Knowing how Jesus felt about tithing, we can easily gather that he is referring to the tenth which was really belonging to God

D: Where did the tithing first start? Moses had the children of Israel pay in a tenth, didn't he?

A: I think the history of tithing is pretty interesting. You know the Levites were the priests. They, of course, are one of the 12 tribes of Israel. Well, they didn't get any land as an inheritance. They got their living from the tenth that the other tribes paid in to them. That's in Numbers 18:20-28, if you want to look it up sometime.

C: They had to pay in goods, didn't they?

A: Yes—the first born of their flocks. They were in trouble if they gave just any other sick livestock that they happened to have, too. Why don't we read Deut. 26:12? It gives a plan for three-year tithing.

(*E looks up reference and reads.*)

D: When did this all start, anyway? With Moses and the children of Israel?

B: It goes back farther than that. Somewhere in Genesis I know it says Abraham gave a tithe. Did you find that?

A: Yes, Let's see? Gen. 14:20.

(*E finds reference and reads.*)

C: I don't mean to sound mercenary, but I think one thing we shouldn't miss is what we are going to get out of it. God can singularly bless us, it seems to me.

A: You're right. I know of several families who seem to have been blessed financially after they started to tithe. You're right, too, though, in that you seem to feel that that isn't the thing we should be looking for if we do start tithing.

C: Yes, that's what I mean, all right. We may be blessed in so many different ways other than in financial matters. I do believe that God has more wonderful blessings for us than we are willing to ask for, our—I believe what I mean is that He is willing to do a lot more for us than most of us would ever expect.

B: Yes. Look at the children of Israel while they were following His directions.

D: Then, in addition to the tenth, we can give anything we want to. That's it isn't it?

A: That's the idea, all right. Now we've considered it for a while. There is much more that has been written on tithing—both in the Bible and in religious literature! We can always get material on the subject. We might end this conversation with a Bible verse from Ecclesiastes 11:1, if someone will find it for us. It seems to sum up this subject of tithing and giving.

(*E looks up reference and reads.*)

Mrs. Don Treaster in submitting this skit, wrote, "This skit, written by our WMS Efficiency Chairman, was enjoyed very much by our Beloit Society. It is especially fitting to our local group this year because of crop failure and drought, but could be made effective anywhere.

BHANDARA

By M. L. PEACE, East Punjab, India

IT was the fag-end of May and the sun was blazing in the sky with noon-tide strength. Mr. Jacob's team of scouts had had a hectic morning of social service in the fair held in honor of a Punjabi saint of the medieval centuries. The mausoleum of this holy man was the center of a mighty bustle of pilgrims of various religions, all offering homage to the memory of a man who had been filled with love for all mankind.

The highlight of the fair was the Bhandara, that is the free tables loaded with provisions collected from householders round about and prepared in the kitchen attached to the shrine. Such was the respect for this saint that forgetting caste and creed, all the visitors made a point of eating from the "langar" and also carrying a portion home as a sacred gift.

Mr. Jacob and his band of scouts had eaten at the Bhandara and were now resting under a wide-spreading banyan before resuming their activities for the afternoon. These consisted of dispensing medicine, giving first aid, safeguarding pilgrims against pickpockets, regulating the incoming and outgoing streams of visitors, etc. They hailed from a neighboring high school and were led by their scoutmaster, Mr. Jacob.

As they rested, one of the boys proposed that the scoutmaster tell a story. Mr. Jacob had a reputation for always being able to come up with something appropriate to the occasion.

Mr. Jacob smiled consent and in the next moment began, "Well, I will tell you about a 'bhandara' that was held in an open place one hot evening over two thousand years ago. There was no shrine nor was the 'bhandara' held in honor of any saint. There was no collection of provisions, nor was there any sign of fire and big cooking pots as you see here. No mats, no carpets were spread around; nothing but the green grass. It was quite a simple affair, about five thousand men besides women and children.

"It must have been a wonderful dinner," remarked one of the listeners.

"Indeed, very wonderful," echoed the story-teller, and proceeded. "Yes, there was a holy man who managed this feast. He had a team of twelve with him. All day this holy man had preached the word of God to the crowd, and such was the interest in his message that the people forgot hunger and thirst.

"Toward evening the crowd was about to disperse when suddenly they felt the pangs of hunger. They had come from miles distant to hear the words of the holy man. To go back hungry was anything but pleasant. Some began to complain, but what could be done? The holy man was moved with compassion, and thought to do something for their relief. He had no money to buy food for such a large crowd, nor could he send his team of twelve to collect supplies from the villages. Even so, he asked, 'Does any one of you have some food?' The leader of his team shook his head. Just then a boy spoke up, 'Sir, I've five small barley loaves and two tiny roast fish.' And he held out his tiffin basket. 'Oh, that will do,' said the holy man. Immediately he asked that the people be seated in rows on the grassy ground. This was done in a few minutes. Every eye was focused on the face of the holy man who sat in a prayerful mood with his hands stretched over the loaves and fishes lying under a big sheet of cloth in front of him. Miracle? Yes, the bhandara was ready as if prepared in heavenly kitchens. Loaves and fishes in slices began to be taken out from under the sheet, and distributed among the people. There was so much

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Mr. M. L. Peace is not a stranger to "Missionary Horizons." His poem, "Self-Reproach" and an article about him by Dr. J. H. Colvin, entitled "My Friend, A Brave Man" appeared in the March, 1955 Magazine.

food that each one of the five thousand enjoyed his fill. As they ate they praised the food for its fine taste and many of them confessed that never before had they dined so well.

"Thus satisfied, the crowd dispersed, each individual taking his way to his village, praising the generosity of the holy man and his divine power by which the boy's loaves and fish had been multiplied so as to serve over five thousand hungry folk. Not only this. As many as twelve baskets were filled with the left-overs."

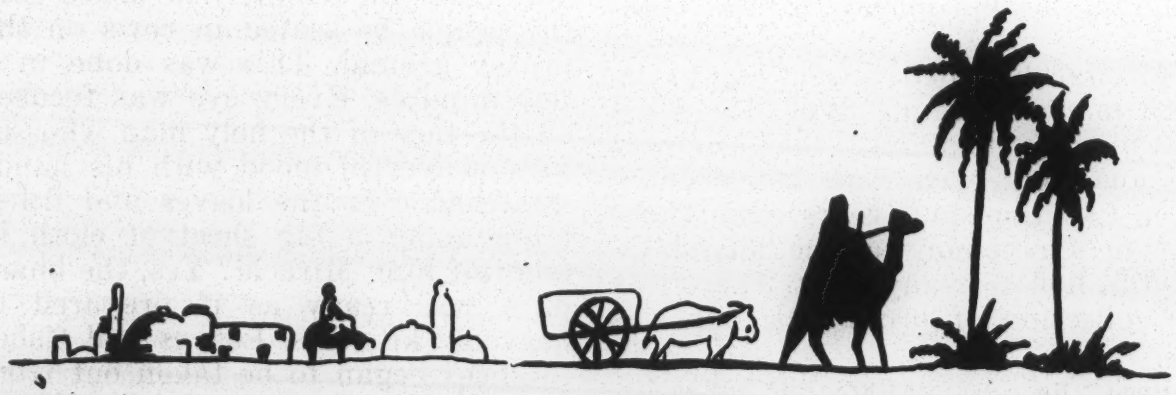
"It was a unique bhandara" remarked the listeners as though in one voice.

"Quite so," agreed Mr. Jacob, and the next moment he continued, "Let us turn our attention to the small boy whose lunch served as the foundation of such a grand feast. He must have been the apprentice to some carpenter as was evident from the tools he had with him. Probably he had gone to his master's shop some two or three miles from his village, and had found it closed. No doubt he waited for his master for some time, but on being told that his boss had gone to hear a prophet who was preaching in the neighborhood he also went to the appointed place carrying his tiffin basket along since it was not yet the hour to eat. Thus it may have been that the boy found himself on the edge of the crowd. Slim and active he pushed on until he got right in front of the prophet-preacher. As this holy man spoke in simple language and told parables the boy was deeply interested and forgot about eating until he heard Jesus asking who had any food.

"You can imagine," continued Jacob, "how very glad the boy must have felt when he offered his food to the holy man. He must have watched in wonderment when his scanty meal grew into such an enormous feast. We can be sure that the boy was given back his tiffin basket filled with left-overs to take to his parents and brothers and sisters, and we can imagine their amazement at the story he told them."

"What concerns us as scouts," said Mr. Jacob, lifting his voice a little, "is the joy of this lad from having done a service to his fellow beings. It is this joy that is our reward for whatever social service we find to do. We must keep this lad in mind, because he teaches us to give of our own, without the least reservation, for the service of needy folk. His joy can be our joy. Our service rendered whole-heartedly will assume the dimensions of a bhandara just as it was done with five barley loaves and two fishes. God takes our small service and raises it to great magnitude. Each one of us has in himself the seeds from which a full-fledged bhandara can spring."

Mr. Jacob closed his story, and it was with new enthusiasm that his scouts stood up to resume their duties for the afternoon.



Mission Travelogue

TUBELDY TREES AND TUMORS

By MARION FAIRMAN, Oxford, Ohio

In the heat of early afternoon, Ed and I started out from the mission compound at El Obeid with Frances Turk and Bill Philips in her mobile clinic car. The twenty miles to the first village were on sand-logged roads that twisted and turned around every bush. In the rainy season these roads become impassable but the vast plain changes to a garden of green and growing things. The tubeldy trees, brown and dry, stand out on the horizon for they are the only things over four feet high. One that we measured was thirty-nine feet around the trunk. The natives lop off the tops of these trees, hollow out the trunks and store water in them for the dry season.

The first village was hard to find for the cone-shaped roofs are the same color as the brown grass. At first glance the huts looked deserted but as the car pulled in front of the largest hut belonging to the shek, men drifted toward us one by one and children peeked from the doors of the hut. The women peered over the children's heads but were averse to coming out in the open. Men carried beds from the shek's house and we climbed out of the car and sat down. Because we were strangers we were the center of curiosity. The North Sudanese do not shake hands with each other but they know we do so each one came around to shake a hand. Frances was already sitting on the edge of a rope bed with a Bible picture on her lap. As she told the story of God leading the chosen people through the Red sea, the men squatted closer and closer to look at the picture while the children hung around the edges trying to see. Many times they nodded their understanding and were an appreciative audience.

When the story was over, the clinic opened very informally. The holy man of the Muslim village came up to Frances, his shirt pushed out four or five inches by an ugly tumor. He had been to a government hospital where they wanted to remove it but he was hanging on to it. After a few moments a child led us to the hut of an old man who was bedfast with a foot infection. We stooped and entered a dark room blinking a lot before we could see the old man. His young wife stood at the head of the bed way back in the shadows, a child with runny eyes astride her hip. I leaned forward to get a better look at the leg and realized it had been cauterized. One of the men of the village had incised the infection with a hot poker and it was in pretty good shape. Frances suggested a poultice of hot oatmeal which I thought was a funny one until I reflected that with no water and no hot water bottles, the hot oatmeal would hold the heat for a long time and would be good.

When we went back to the car, the young wife followed us with her baby. Both eyes were swollen and running so Frances washed them out and put drops in. A boy about twelve with what looked like impetigo all over him was painted with iodine. There were sore eyes and beeled ears, impetigo and lots of malaria. All the youngsters had enlarged abdomens perhaps a form of rickets or malnutrition or a spleen enlarged from chronic malaria. All the time the treatment went on, Bill Philips kept up a losing battle with the flies which crawled from one sore eye to another and nobody bothered to brush away.

Two or three donkeys hove into sight carrying skins full of water from a hole about eight miles away. I don't understand why they don't put the village nearer the water. The men who had been out of the village had daggers strapped to the biceps of their left arms. I was glad we were all friendly.

The second village was called "Ta-

mada." It was just like the first one only larger. We had the Bible story again, the eye treatment, malaria pills and aspirin. The women point to their heads, shake them and look pitiful. A Moslem woman has headaches all right so aspirin is given out rather generously. After the children were treated, an old man lay down on the cot to have his ears done. When Frances turned to put new cotton on her swab another man pushed the first one off and took his place, hoping to fool Frances into thinking the first man had three ears, I suppose. The whole crowd dissolved in laughter at their own joke when Frances solemnly blew some sulfathiazole powder in his ear.

The sun was well down toward the horizon when we finally packed up and headed homeward, the clinic boxes buried under seven new passengers that wanted to go to El Obeid. About ten miles from Tamada we came upon a woman standing by the side of the road clutching her baby and waving us down. She had seen the car go by in the morning and had waited there in the heat all that day. Wearily everybody piled out; the boxes were dug out, the eyes treated. We were all too tired to talk as we rode home in the darkness.

Why do they do it? The villages are all Muslim; no converts there. Mission work is like filling up a tubeldy tree, trying to bring a little of the water of life to a dry and barren land. And in the meantime, the North Sudanese, like the rest of us, clutches to himself his tumor of sin, knowing it can be cut out but anxious to hug it tight for it is a part of him.

PROGRAM SUGGESTIONS

Worship Service. Andrew's life of quiet, effective witness is an inspiration to all who would bring others to Jesus. His was a life of Stewardship. In addition to the splendid material, p. 480, some groups may wish to read or sing together the Stewardship songs, "Take My Life and Let It Be" and "O Master, Let Me Walk With Thee." The story; *Bhandara,* p. 465 may be told, or referred to, as an interpretation by a man of India of the little lad who brought his lunch to Jesus.

Study Topics: The three listed in the *Program Calendar* are facets of the same great theme, Stewardship. Much additional material is available. (See list, p. 505 for May Program.) Consult your pastor's library. We suggest particularly Dr. Simpson's book, *God, The Supreme Steward.* It is new, and a new approach inasmuch as it centers on God as the supreme giver. *Stewardship Facts* 1955-56 is another inexpensive booklet, from our U.P. Bookstore.

Our first topic defines Stewardship; the second personalizes it; the third reminds us that God does not exclusively bestow great talents on the people of any one race, one land, one sex, one age, one field of art, science, industry, etc.

In defining Stewardship, an enlargement of the chart, p. 453, on blackboard or poster, may help.

In personalizing it, think not only of the two lives, pp. 455-458, but recall memories of half-forgotten devoted S.S. teachers, parents, friends, whose consistent lives of Stewardship have influenced you to be the Christian you are today. Searchingly consider whether individuals in mission groups are creating influences, in turn, that will mean salvation to children and youth today.

Mention is made of only a few talented persons in our mission lands (458-463). A blackboard would be a helpful asset in topic 3. Call for names of people of many lands whose unselfish use of dedicated talents have enriched the whole world. Don't forget to list splendid characters in last month's *They Reach for Life.*

Any group will be the loser that does not open this topic for general discussion. Are church members playing at vital Christianity? Are we honest in the use of time, talents, prayers, possessions? On the "possessions" phase, why not use the skit, p. 464? It grew out of a real situation among women in Kansas? What do you think of their conclusions? Does the fact that the government today exacts a "double tithe" make the tithe to God more or less obligatory? A few years ago would we have thought we could give so much to the government and still live? What would be the changes necessary in your congregation if you went all out for the "Stewardship standard" in finances? Have you personally tried tithing? If not, why not try it for just one year, then determine whether you can afford to abandon it? Note pronouncements of some sister denominations (p. 563). Do you know that the U.P. Church stood 16th in per capita gifts for all purposes, and 13th in benevolence giving last year? Once it was at the top of the list.

Roll Call: Leader distribute prepared quotations, such as those in department-page boxed headings, for response.

Missionaries are People, Too

PROBLEMS OF A MEDICAL MISSIONARY

By MARY K. SMITH, M. D., Pibor, The Sudan

I AM not sure which is the greater problem in the mission medical world, or at least in the Sudan, the patient to his doctor or the doctor to the patient. In this land the patient is as likely as not to come in with not only a full diagnosis as to his disease, but also what medicines he should have, and he expects the doctor to do it *his way*. Sometimes the patient is absolutely right and then it is all very nice . . . The doctor is saved a lot of trouble and the patient is satisfied. It no longer amazes me when an African comes in and announces that he has pneumonia. He is always right. It is just one of those diagnoses he never misses. Pneumonia is such a nice comfortable disease to have come in already diagnosed for the treatment here is simple and routine and rarely fails to show results in a few hours, and doctor and patient are mutually pleased with themselves.

But the self-diagnosis plan doesn't always work so well in other ailments. Here is one: An old man comes in saying, "When I was a boy some one hit me over the chest with a club. Now I have a cough and am spitting blood. I want the same kind of injections you gave So-and-so last month and a paper from you to take to the chief so that I can sue the son of the man who hit me in my childhood for a cow."

The kind of injection you gave So-and-so last month was probably an arsenical for yaws and the last thing to give an old man spitting blood (we won't go into the matter of the paper to the chief), but he is carrying in his hand the money for injections and can't see why the medicine that helped his friend's bad ulcers should not help him. Doesn't he have his money? Why do you refuse him? If after an hour of trying to explain all this to the old man he finally condescends to "drink" medicine for a few days till you at least have a diagnosis made you can be sure that every day thereafter this dear old man will continue to produce his money and *want* that injection.

Then of course, there is the desperately sick baby in dire need of penicillin and the poor mother just will

Dr. Mary Smith beside the Fulton Jeep, holding little "Jeep" in her arms.

not have her child injected. What a time! *All* the other patients, all the clinic helpers, all the bystanders descend on this poor mother en masse.

"What? Not have your baby injected? . . . "Don't you know this is the best medicine?" . . . "Why did you bring your baby to the clinic?" . . . "Why did you bring your baby to the doctor?" . . . "Haven't you seen how all the babies live?" (which of course is not true.)

And then begin the testimonials! Usually poor mother acquiesces under all this pressure, but sometimes she is strong enough to still resist the necessary medicine and flees home

with her little sick one. Not so pathetic, but far more common and trying is the mother whose baby is so much better that it is actually healthy and she begs day after day for an injection for it. The importunate widow was, I am sure, the direct ancestor of the Nuer patient.

Another thing that brings joy to the doctor's heart is a note such as this from a young educated: "The medicine you gave for my baby's eyes has only made them worse. Please send me a tube of pure penicillin ointment for my child."

You breathe a prayer for needed grace as you attempt to suggest politely that the child be brought to the clinic for examination and treatment.

One day a school boy came in with anxiety written all over his face. "Please give me medicine for malaria," he said, "The very strongest you have."

Why? What is the trouble?" I ask.

"Oh!" he answered, "Last night a great Malaria bit me!"

You have done your best to set the arm of the twelve-year-old by the "feel" method as you don't have an X-ray. Then you have carefully put on a plaster cast from the meager supply of plaster bandages on hand. It looks quite good when you are done and you inwardly pat yourself on the back and then explain to dubious-looking Dad that this is the latest scientific method and Sonny's arm will be O.K. in three weeks. But they must come back in the morning to check for swelling. Next morning they return, but the cast is off . . . The child cried in the night . . . In its place is the time-honored Nuer remedy, a heavy mud-weight bracelet around the wrist for traction. You soon learn better than to waste more precious plaster in a recast attempt for it will only come off, too. Somehow these things do not always seem funny at the time, especially if well-meaning Dad has complicated matters by adding a few deep cuts over the broken bone area to insure all the bad blood escaping—to say nothing of a lot of good blood plus the introduction of a few nefarious germs.

I could go on at length, but I would spare you. Sometimes we *can* laugh about these things, more often our hearts ache for the fears and misconceptions that only increase pain and suffering. But always, always we are in need of our Lord's grace and humble patience to deal with these. Many, many times I have justified my impatience, anger and temper in such cases. But we are not here only to heal and to teach scientific methods. Rather our *primary* task (or our delight, it should be) is to live our Lord's Love and Truth and Light in this dark, dark land. And it is through just such instances as these multiplied many times that the Lord has had to show me my own self-darkened heart and just how full I am of myself and how empty of Himself. How little I have really known Him is evidenced by my reactions in these small trials. He has had great patience with me. He would teach me through these things what real patience costs—the end of myself—that in its place I might have His very resurrection life and power. He gave Himself and shed His blood that myself might die to all its importance and sin. I praise Him for His Light in my own heart. I praise Him that this same wondrous Light is shining in African hearts and will do so increasingly as we let Him do His work in us.

I will set my labor in the radiance of the Easter light. What is left of all this labor the morning after death? What is left? The laborer is left. And therefore the Easter light reveals to me that the supreme purpose of work is to fashion the worker. We are doing fine business when we are growing a soul.

John Henry Jowett, D.D.

Letters Home from a Short-Termer

CAMEL TRIP INTO THE EASTERN DESERT

By LOIS A. GIFFEN, R. N., Short-term Nurse, Assiut Hospital, Assiut, Egypt

Assiut, Egypt,
February 17, 1955

Dear Dad, Mom, Lyn, Wally:

I am in a dreamy, rominiscent state in off-work time—the aftermath of four days of rugged outdoor life and a wealth of experiences that seem amazingly unreal.

The Party. The party consisted of Bradley Watkins, Paul Peachy, Ruth Romaine, Lois Giffen, Charles Watkins, Franklin Watkins, "Andy" (Bill) Reed, Eddie Pollock, Penny Pollock, Eva Kenny, Jeanie Gordon, Mrs. Sarah B. Cooper, Billy McGill, and Hans Shaffner—14 mission people in all, and Sheik (pronounced shayikh) Mohamed Ibrahim, Sheik Mahmoud, Sheik Abo Deif, Salim, Ahmed, Saloum, Hessain, "Abo Shunab" (nickname for him, meaning "Father of a mustache"), etc., including 15 Arabs. The Arabs come from the Arab settlements where the desert borders the irrigated land, near Adly Effendi Gayed's esbah (farm) around Arab Motair. This village is notorious for frequent killings and feuding.

We started out in two station wagons, laden so heavily that the rear springs were completely flattened. We piled in also 14 people, 14 blanket rolls, 40 gallons of water, a case of canned goods, 200 oranges, 25 loaves of bread, potatoes, carrots, lemons, 10 lbs. baladi (native) bread, other food, pots, pans, Coleman camp stove, benzene, and our personal gear. We cruised cautiously out of the college grounds at about 7:15 a.m. The Arabs and their camels were waiting, as promised, in the desert sands outside the village walls. The men quickly loaded us and our gear on the beasts and we were off before a quarter of nine.

The Camel. A camel rests on the ground with his legs folded up under him while he is being loaded. When loading is finished, the driver releases the hobble rope from around one of the camel's folded front knees and yells, "Goom" or "Goomi" (feminine), an Arabic word meaning "rise" or "get up." The camel promptly gets up, on hind knees first, which pitches you sharply forward, then on front feet, which after some jerking tilts you backward. Lastly, he gets on his hind feet and in so doing throws you forward again. All this time you hang on with one hand at the front of the camel's pack frame and the other behind. The Arabs don't hang on so tightly. They have learned to balance and

brace themselves with their feet. They often mount the critter when he is standing, or even walking, by climbing into the crook of his neck and then onto his back, but they usually have another man hold the halter when they attempt it. The camel usually utters loud groans and protesting grunts in getting up and down. If the camel is restless and nervous, as mine was it may try to get up before you are seated. Twice he jumped up quickly when I was starting to climb on and I was in a precarious fix for a few seconds. It is best not to fall off unless you do it cleverly, because the camel's back is quite a way off the ground—about as high as the top of a door— eight or nine feet. Your seat on the resting camel is still high off the ground and there are various items of freight slung from his sides which impede your mounting him. I learned after a couple of days to take one big vaulting leap up onto the animal. She minded it less than when I climbed up by other methods, usually with a couple of Arabs trying to be helpful in boosting.

When we started out we were heavily wrapped. Soon the night cold disappeared under the climbing sun. We peeled off jackets and sweaters and sat on them, put on sunglasses and arranged veils under our sun helmets or caps, at least a handkerchief. The sun was comfortably hot, but a gentle breeze stirred.

The Desert Caravan. The desert here was largely stony ground. We traveled in

This story is taken from the home letters of one of the party who took a four-day vacation trip into the Desert east of Assiut, Feb. 4-7, 1955.—Harold S. Giffen, Davenport, N. Y.

the Wadi Asyuti, valley and bed of streams which, over the centuries, have flowed violently for a few hours or days after a rain. A really big rain comes only once every forty years, they say. The last time any quantity of water flowed in this wadi was ten years ago. The wadi was bordered by gentle ridges, rocky steeps, and gorges. The camels took up a steady pace of 80 steps a minute, sometimes traveling single file. With twenty-one camels we made a real caravan. Most of the camels kept their feet in the well-worn camel paths, padding along one foot in front of the other in the little trail one foot wide, three to four inches deep, and endless miles long in which hundreds of camels have traveled in past years. In some places there is only one path, but in others oft-traveled there may be seven running parallel to each other. Occasionally we came to a place where markers of three rocks piled on each other pointed out a cross path or fork. We began to see frequent dunes of fine sand laid in graceful curves and ripples.

At noon we dismounted for lunch. We had reached a flats where there was little sagebrush for the Arabs to burn for fuel under their tea. On our sheet of plastic we laid out bread and sandwich makings and all hungrily made ourselves peanut-butter, jam and cheese sandwiches. We had brought plenty of oranges because they are cheap and make delicious thirst-quenchers. They served as dessert sometimes, as well as between-meals refreshments.

Without delay we reloaded and proceeded. The scenery was constantly changing, yet always the same. We made our way in and out of countless wadies. If one did not know his way or did not have a trail to follow he could be lost in a few minutes. As far as we could see ridges of sand and rock went in all directions. Occasionally at cross paths Sheik Mohammed would say, "See, this trail goes to Badari and there you can see the western mountains on the opposite side of the valley."

First Night. At 4:30 p.m. we reached a lovely little sheltered wadi which the Arabs liked because it offered sage for fuel and sand dunes for sleeping and a rock wall to reflect the absorbed sun-heat and the warmth of fires. At the end of the wadi a huge dune spilled over the mountain wall and across the gorge like another wall. The sun set behind this dune before we had our first hot meal. All the adults shared responsibility for meals, and Bradley Watkins appointed various ones to take turns with the dishes. Always our table was the piece of plastic material, and to save space we took the hospital's set of enameled picnic plates and cups because they nested into each other. Two of our six milk cans (of water) had spigots at the bottom. We kept one of these filled and sitting on top of two other cans at each stop, so we had running water in the desert! We didn't let any go to waste, however.

A nearly full moon rose almost as soon as the sun had set. The gorge was awesomely lovely under the bright heavens. After supper we had a tiny fire on the dune and sprawled about it asking riddles. The fire burned down in a few minutes and we took turns reading from Acts 15 before prayers and bed. Before we separated to crawl into our sleeping bags, Sheik Mahmoud left their fire and came over to ours bringing a pot of sweet syrupy boiled tea and a stack of little tea glasses. Of course we must partake of his hospitality. This rite of hospitality was repeated nearly every mealtime and evening. It really isn't bad stuff, but it is quite powerful. Because it is boiled down somewhat the caffeine is quite concentrated. In Egypt the W.C.T.U. campaigns against boiled tea as well as alcoholic drinks, hashish, opium, tobacco, etc. Many Egyptian men drink large quantities of this strong tea.

We turned in at only a quarter to eight, but it seemed later. Although it became very cold by morning, I was snug as could be in my makeshift sleeping bag and, excuse it, long red underwear. I arranged my covers to shut the brilliant moon out of my eyes. We all hollowed the sand out to facilitate easier resting for our bones. Before morning we were aware in certain muscles of our backs and shoulders that we had ridden camels all day.

Riding Camels. Saturday's journey was harder than the first day. Our muscles pulled with each step of the camel, lame from the first day's riding. Riding a camel is rough exercise. The trunk swings far forward with each step, to the right or left, depending on which foot the camel is putting forward at that moment. You forget you are doing it, but when you get off and sit in some stationary place, you feel your

seat swing and sway under you. It was half a week before I stopped riding camels in my dreams. When I walked I felt like a camel, and when I sat down at my desk to work, the chair seemed to move rhythmically.

While we were approaching our noon stopping spot I noticed the men picking up "stones" from the ground along the trail. Uncle Salim, my driver, snatched up some near my camel's feet in the trail and I saw that they were not rocks but dried camel droppings from previous caravans. Each man added a bunch of them to the stock when we stopped and they burned them with a few sprigs of dried sage to boil their tea.

Always the Arabs were inquiring after our comfort and happiness. Was our seat alright? Were we enjoying the trip? They were ever truly gracious and anxious to please.

In the late afternoon we entered a wadi with steep rock walls which showed signs of having been visited by man and animals from most ancient times. Caves and clefts in its walls had sheltered them snugly on many occasions. We found another sand dune against a sheltering wall which radiated the sun's absorbed heat and there was a scattering of brush to be had for fires.

Saturday Eve Entertainment. We invited the Arabs to join us at our campfire that evening. Mohammed Ibrahim told us of the trips on which he guided Russell Pasha. Sometimes Mrs. Russell came along too. They were hunting gazelle and ibex. Mrs. Russell was as good a shot as her husband. (Russell was the late head of the Frontier Police Corps, noted for their effective work and honesty. He was British.)

The Arabs brought some fried bread—brown, camp made, broken in pieces and fried in samn (boiled butter) with sugar and salt added. That night we discussed with the Arabs the best way to go home, for the next morning marked the turning point back to civilization. The older Ibrahim wanted to take us through another lovlier wadi on a different route home. But he admitted that it most probably would take longer than we could afford. So the decision stood Sabbath morning that we would return by the same route.

Scorpion! Sabbath morning before breakfast Eva Kenny was sitting on her blanket roll, reading of Paul's shipwreck story on Malta (Acts 28). As she read the lines of the viper seizing upon Paul, her eye caught something crawling up her sock. She recog-

nized with horror that it was a scorpion with its tail curled up in a "ready" position. She leaped up shouting and kicked out her leg violently. I heard it land on the newspapers on my blanket roll. I wheeled around just in time to give the creature a crushing blow with my heel. It was translucent yellow and green, only three inches long. Scorpions are frequently fatal here, or at least cause misery and pain that affects the whole body in severe cases.

Wadi Habeeb. Giving thanks to the Lord that we were all safe and well, we got a fairly early start. We returned by the path we used when we entered this wadi the afternoon before. The trail was familiar for perhaps an hour. Then the younger Mahmoud, the colorful rifleman, galloped his camel up another trail over a rise, urging the party to take this choice. Brad knew that this was the short-cut to the other wadi by which we wished to return but felt that we could not take it for lack of time. Mahmoud insisted that we would never regret following him, and that we would get back on time. Some of the men grumbled about this way being too hard, but all gave in to him. The trail climbed for some time to a plateau. Here we saw a most strange sight. The whole high flat ridge was covered with evenly-spaced black rocks, each about one to two feet in diameter. This type of rock was seldom seen on our trails. The effect was that of a graveyard, or I thought of Gettysburg and big cannon balls. Who put them there and why? They could have been deposited by nature, but how?

Soon we plunged down into a rocky gorge, dry now, which must have been full of a violent rush of tons of water after a rain. It was so steep and rough that all dismounted at the head of it and proceeded in the hot morning sun on foot. The camels galloped down far ahead. We were blessed all day with a pleasant breeze which made the difference between a joyous journey and one of misery. As we turned the last bend in the stream bed, we saw the beginning of Wadi Habeeb, the wadi to which this gorge was tributary.

Suddenly before us was a young Grand Canyon, such as we had never seen. This canyon is at least 150 feet deep. Its floor is far below the rest of the wadi bed around it. It begins abruptly, and ends the same way, one-third of a mile later. In the center is a column of rock. The Arabs call it Al Medina, which means "The Pillar." The walls are solid rock, grotesquely carved by water (?). They drop straight down. If one stepped off the sharply demarcated edge, there would be no second thoughts. Our question is, does an underground river empty here in rainy times to do such a work of art? The bottom has sand, pebbles, sage brush, and potholes in the rock. Of course any wadi carries water in a big rain, but why the immense hole in an otherwise ordinary valley? Too bad we didn't have a geologist with us. Probably none was ever there to see it, two days by camel from everything. Its beauty was a picture to hold in the memory. The whole day's trip was a glimpse of new beauties: varitone walls of rock with white sand like snow spilling over them; lofty points with faint pink or bluish tinge; pungent sage in greater abundance than before. Great dunes and expanses of sand flowed in off the heights like glaciers. I had the sensation of moving through a valley of wind-whipped snow, as the sun glared on all the whiteness.

Evening brought us to a sheltered campsite at the lower end of the wadi.

Refrigerator to Oven Heat. We rose especially early, knowing we were yet far from our destination. How pleasant the sun felt. Whoever it was that said that his love would last "until the sands of the desert grow cold," obviously never spent any time on the desert, or else he did not love his lady at all.

We continued our journey through Wadi Habeeb about two or three hours before we entered the greater Wadi Asyuti. Our direction of travel changed from north to west. We were not blessed with a cool breeze. A slight warm dry wind moved at times, and we faced into the sun the greater part of the day. Wadi Asyuti is such a wide valley that anything interesting was too far to either side of us. More and more sun-beaten flats spread out before us. We were uncomfortably hot. We draped our heads and faces heavily to block out some of the sun and dry wind. We smeared our damaged features every couple of hours with fresh layers of grease or lanolin. After the first day having worn cap and headcloth, my face was thoroughly blistered. It seems that the sunlight reflected off the sand and up into faces made normal precautions only half protection. This last day our lips were swollen twice normal size, and our hands were sausage-like on the backs.

Mirage. We travelled faster. The camels knew they were headed for home, and we knew that we must drive hard to get to the Arab village at the appointed time. From eight o'clock till noon we travelled without a break. Some slid down to walk on their own feet for a change. I think we were all sick of the barrens and the hot sun when we approached a great rock in the middle of the flat valley. We opened our lunch materials in its shadow, the only shade we saw all day.

We had brought too much bread and oranges. We gave them to our Arab friends. The Arabs spruced us up with their boiled tea before we mounted for the last leg of the trail. After a half-hour we saw the first human beings from the Nile valley, far to the other side of the wadi. The camel paths transversed a gentle rise, and there shimmering in the distance like a mirage was the green of the Nile Valley itself. We whooped with joy and even the beasts seemed eager. From this point on the Arabs were wary of them and tied some of them together, lest they start to gallop or stampede. If we had only known how premature our elation was! It was three hours

after our first sight of the palms and the village before we actually reached it—the hottest and most gruelling part of our whole holiday on the Sahara. We had seen a mirage in the morning, a nice blue lake that wasn't there. We began to wonder a little bitterly by three p.m. if the Nile Valley were a mirage, too.

"The Pause That Refreshes." Our rifle expert, Mahmoud, began to gallop his private mount. We lost him to sight behind the gentle rolling of the desert flats. At times he reappeared as a distant cloud of dust. We stopped a few minutes. The camels were weary, too. Some of us flopped down for forty winks in the stones and dust behind the shadow of a camel. We helped ourselves to a few sips of water.

Fifteen minutes from the village a donkey with two riders came toward us at full gallop. We recognized Mahmoud who had left us behind an hour ago. His teeth gripped the front hem of his gelibeah which was packed with a burden—fifteen bottles of coke and orango!!! This was his grand gesture of welcome. Closer to the village walls, after our "pause that refreshes" all the little children and some of the wives ran out to meet their returning men-folk, and their strange Americani guests. After unloading and stacking our things, the chief men of the settlement escorted us around to their special reception room for official occasions and served us tea until our friends from Assiut arrived and loaded the station wagons.

The half of it will never be told.

Love to all,

Lois

The donkey with two riders. Drawing by Lynette Giffen of Syracuse University to illustrate her sister's Camel Trip.

SUBMISSION AND REST

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou too should'st to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

Selected

AGRICULTURAL DEMONSTRATION

By CHARLES E. JORDAN, Akobo, Upper Nile Province, The Sudan

IT is often true that even carefully made plans fail, especially if there has been no previous experience to use as a guide. As we are pioneering in agricultural teaching in the South Sudan, it is not strange that we made some mistakes too.

Our first idea was to train leaders from several tribes that they might in turn teach their people. When we were making our plans we had in our hands the report of a mission study committee that had visited missions in the Congo and other places especially that our mission might profit by their experience.

Their report on agricultural training was very pessimistic. Most missions reported that many of their trainees would take positions in government service rather than return to teach their people or to demonstrate their knowledge on farms. Knowing these facts we made every effort to guard against those results. We carefully worked out a plan and a set of rules for training in which young men would be working while learning. Our safeguard was a rule that during the period of training-in-work only a part of the wages would be paid. The remainder was to be paid after the trainee had returned to a farm and successfully demonstrated to his neighbors the things he had learned.

Our plan seemed foolproof, but there was one difficulty. We did not find anyone who was interested in coming to us for such training.

During this time we were busy experimenting with different crops, improving our cattle management, and always learning more of the land, climate, and people. We often visited people in their homes and at their work, and when we had a chance we would tell them how they could make an improvement. More and more people began to stop to watch us at our work.

Since grain sorghum is the chief crop of the people in our province, we decided that it should be the object of greatest attention, and that we should make every effort to find the best variety and the best cultural practices. Experiment stations in Texas donated a small quantity of seeds of fifty-three varieties. In addition, we collected twenty of the best native kinds. We planted one row of each kind and kept records of their height, vigor, insect and disease resistance, date of maturity and yield. The field was planted so that the end of each row might be seen from the main path leading through the villages, and as the people walked along they could observe and compare the different kinds. As we were often working in the fields we were able to discuss merits and faults of the various varieties with the people passing by. When the grain began to ripen the interest grew, and two or three varieties definitely showed their superiority. Many people began to ask if they could have seed when the crop was ripe. We were happy to distribute the seed, but limited the purchase of each farmer to a small amount, so more people could try it.

At present the only farming tool used by the Nilotics is a short-handled hoe. The most that a strong man can cultivate with it is about two acres. This last year the only other tool we were able to acquire was a small disc-harrow which we pulled with the jeep. In addition to our own fields, we prepared for planting those of some of the Christians who lived along the road.

Agricultural Field Day at Akobo, showing mud work. Missionaries Wilma Kats and Paul Arnold of the R.C.A. Church.

Mr. and Mrs. Charles Jordan and family

Many more people asked for that service than we were able to accommodate, but those fields that we did prepare ably demonstrated the value of machines.

We plan to introduce machinery by the following steps: first, the mission will own the machinery and do work for hire until the value of machines is firmly established; secondly, machinery will be owned and used cooperatively by farmers; and later will come private ownership.

We believe that cooperatives will be helpful in many ways. They give the small farmers strength and encouragement and enable them to do things that would be impossible for a man working alone.

Last year we tried to help the people form a grain storage cooperative, but they could not agree on the plan. Following that harvest season came one of the frequent famine times. A few people actually died of hunger and nearly all were suffering, so this year a plan with just a few changes was eagerly accepted. Each family cooperating will store a certain amount of grain and the storehouse will be sealed until May, which is usually the beginning of the hunger season. After that the grain will be rationed weekly until the new harvest. The common storehouse will be a safeguard against any individual suffering a great loss from rats, insects, and beggars. It can be duplicated by any village group.

Just before harvest time we invited all the Nuer and Anuak chiefs in the area to visit our farm. After the tour and a time for answering their questions, they gathered in the school buildings for a feast of beef and porridge. More than eighty chiefs and elders went away full of food and enthusiasm for the Mission work.

After harvest we held a fair and invited all the people to bring the best produce of their fields and their handcrafts for exhibition. Prizes were given for the best sorghum grain, corn, vegetables, pottery, baskets, sewing, and other arts and crafts. In addition we had a table to exhibit the best products of our own farm.

These are some of the ways that we have taught by demonstration. Besides these things we have demonstrated better cattle management, insect control, butchering, hide curing, molasses making, gardening, and poultry raising.

There now seems to be no doubt that our first failures have forced us into an even more effective way of teaching, for which we give thanks to God.

INTERDENOMINATIONAL SCHOOLS OF MISSIONS — 1956

THE WINONA SUMMER SCHOOL OF MISSIONS will meet June 25, 10:00 a.m. for registration at the Westminster Hotel, Winona Lake, Indiana.

Bible Study will be under the direction of Dr. Jacob Prins; the foreign study, "Southeast Asia" by Mrs. M. Dirks, a former missionary; the home study theme is "Mission Field: U.S.A." Special programs for afternoon and evening sessions. The school will close at noon Friday, June 29. Write to Mrs. N. Bobbitt, Registrar, 836 Kemman, LaGrange, Illinois, for registration and information.

THE GENEVA SUMMER SCHOOL OF MISSIONS is sponsored by thirteen denominations. Five U.P. women are on the Geneva Board: Mrs. John E. Bradford, Chicago; Mrs. John W. Bailey, Coal Valley, Ill., Mrs. Tom Bird, and Miss Mabel Nienhuis from Oak Park; Mrs. John E. Simpson, Skokie.

The 1956 School will be held August 5-12 at Conference Point, Williams Bay, Wisconsin. The theme: "Christ—the Way, the Truth, the life." There will be Bible study and also a study of Home and Foreign study text books for 1957.

Mrs. John W. Bailey

(Mrs. Bailey plans to teach the one-hour course on "Mission Field: U.S.A.)

"LABORERS TOGETHER WITH GOD"

PRESBYTERIAN WOMEN—U.S.A., U.S., U. P.

SOMETHING NEW

A COLUMN of Presbyterian News will appear simultaneously several times a year in a missionary periodical of the Presbyterian, U.S.A., Presbyterian Church in the U.S., and the United Presbyterian Church of North America. Representatives of the three National Women's Organizations met in Cleveland, Ohio, for a Conference on November 11, 1955. Much of the conference-discussion centered around progress reports of the cooperative ventures proposed at the March meeting of the three groups in Pittsburgh, Pa., and the continuation of the exploration of widening horizons whereby we may work effectively together (I Cor. 3:9), in particular areas of Christian opportunity and responsibility.

The Advent Tryst, prepared and used cooperatively in December, 1955, reportedly had met with such widespread acceptance that the decision prevailed to authorize a cooperating committee to prepare another for 1956—to be ready by September.

Cooperative Praise-Thank Offering Worship Service, adaptable to our varying needs, seems a possibility by 1957—at least a committee representing each communion was named to proceed together on plans for it.

Bible Study, deeply devotional and suitable for study and group discussion, was a need voiced by all three groups. It is hoped that this project may be worked out for simultaneous use in 1957.

Cooperative Joint Leadership Training Schools, in areas where at least two of the denominations overlap, were given consideration, with the directive that this procedure be worked out experimentally in certain specified areas.

Radio Program: "Under One Roof." Have you been listening? Eighteen 15-minute radio programs dealing with everyday family problems, under the larger title, "Church Women Today," are being broadcast weekly over 250 stations, from January 15 to May 13. These programs, sponsored in part by the Board of Women's Work of Presbyterian Church, U.S., are presented by professional actors, and distributed on request for local broadcasting by Protestant and Television Center.

CURRENT NEWS ABOUT ALL THREE OF US

• Dr. Janie W. McGaughey, whose name has become a household word among her women in the Southland, retired on January 10, after 29 years of service as an executive in the Women's Work of the Presbyterian Church in the United States. She is also known and loved far beyond her own group for her creativity in mission study and related activities. Miss McGaughey contemplated busy days ahead teaching and writing—but first, by virtue of a $2,500 gift from her Board of Women's Work, she will visit Europe and the Holy Land.

• Presbyterian U.S.A. women are interested in their denomination's acceptance of a quota of 3,000 refugees to be brought to America by December 31, 1956. We may imagine that in meetings of their congregational women's groups there will often be the question, "When is our refugee family arriving?" Then, perhaps, many plans for showing to the new arrival, friendliness to the nth degree!

• In recent months United Presbyterians have initiated a united administration of all overseas work, under the leadership of the newly constituted Board of Foreign Missions composed of nine women and eighteen men. The vice president and the secretary are women. Formerly the overseas work had been administered by the Board of Foreign Missions and by the Board of Directors of the WGMS. This change is in re-

sponse to a directive of the 1955 General Assembly and gives women an opportunity to have a voice in the total foreign work.

PRESIDENTS OF THE THREE GROUPS

Miss Louise A. Davidson

Miss Davidson, Bethesda, Maryland, is Chairman of the Board of Women's Work of the Presbyterian Church, U.S., Headquarters in Atlanta, Ga. She is an active member in the Presbyterian Church of the Pilgrims in Washington, D.C. She has served as President of Potomic Presbyterial and as President of the Synodical of Virginia, and is now the woman representative on the Committee on Interchurch Relations of her denomination. She has been a member of the Board of Women's Work for nine years and will retire at the meeting of the General Assembly in May, 1956, appreciated by those she has served.

Mrs. G. Virgil Hutchison

Mrs. Hutchison, Imperial, Pa., is a member of the nearby Union Church. She needs no introduction to United Presbyterians. Her keen interest in our Negro Missions Work has been reflected since 1949 in her monthly department pages in "Missionary Horizons." She was elected to membership on the Board of Directors of the WGMS in 1941, serving as Women's Secretary and as Temperance Secretary before becoming head of the Negro department. Her service has included the Second Vice Presidency and First Vice Presidency before she succeeded Mrs. Joseph A. Heagen as President of the Board.

Mrs. J. R. Salsbury

Mrs. Salsbury lives in Kansas City, Missouri. She has been President of the National Council of Presbyterian Women's Organizations since the 1954 national meeting at Purdue University. She is Ex-officio member of the General Council and Long Range Planning Committee of the Presbyterian Church in the United States of America; was a delegate to the World Council Assembly at Evanston; a corresponding member of the World Presbyterian Alliance. Mrs. Salsbury spent January and February as leader of a Women's Fellowship Mission meeting of Presbyterian women's organizations in the Caribbean area.

LEAD ME, O LORD

I do not ask, O Lord, that Thou should'st shed
Full radiance here;
Give but a ray of peace that I may tread
Without a fear.
I do not ask my cross to understand
My way to see;
Better in darkness just to feel Thy hand
And follow Thee.
Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through peace to Light.

Selected

Jesus Lives

WORSHIP CENTER: Make a Stewardship poster or display. Start with a large triangle. At the top angle draw or place a heart, with the word SELF printed below it. At the lower left angle put a *Plan Book* and a *Prayer Cycle*, with SERVICE printed below it; and at the lower right angle draw or place an offering plate with a Thank-offering box on it. Print SUBSTANCE below it.

SING: #182 S.C.W. verses 1 and 3. "Living For Jesus."

SCRIPTURE: John 1:35-41; 6:8, 9; 12:20-22.

Andrew is kin to most of us. Not only he, but most of us today belong to that great majority of folk, "the ordinaries". Jesus, however, has always had a wonderful welcome for just such people. The undistinguished work of "one-talent" individuals so trivial; that service which "can surely make no difference"; that witness so haltingly said—when given to Christ produces effects we may not judge.

"To be a seeker is to be of the best sect next to a finder: and such a one

O Come and Let

"CHALLENGE ACCEPTE

By MRS. WALLACE ROGERS, Los

shall every humble seeker be at the end. Happy seeker, happy finder." This was written to his daughter by Oliver Cromwell, but Andrew had found this truth centuries before. His seeking brought him to John the Baptist who pointed him to the "Lamb of God"; and Andrew was privileged to be the first of the "Appointed Twelve."

Seeking has no absolute finding, but is always presenting new areas for investigation and growth. Ordinary Andrew became extraordinary in the completeness of his dedication. He knew that the complete use of his fewer talents was as necessary as though he had ten.

Immediately after his first experience with the Christ the *Ministry of Bringing* was begun by Andrew. He brought his brother Peter. The most difficult place to witness is in your own home, and yet the closer the tie the more emphatic that testimony. Andrew was successful because glad, sincere conviction carried in his an-

DO YOU KN W A

1. Which Gospel tells the most about Andr Why?
2. What was Andrew's home town? His tri heage?
3. What was Andrew's occupation? How did work
4. Whose disciple was Andrew when he met s? D first meeting?
5. On what occasions did Andrew "bring" e to results?
6. When Andrew, Peter, James and John with what did they question Him? (Mark 13:3
7. List some words that seem to you to exp r sun
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9. Someone refers to Andrew as "The Apost Hope'
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Let Us Worship

CEPTED BY ANDREW"

ROGERS, Los Angeles, California

nouncement, "We have found the Messiah." If we believe that He is that One, then He must be shared; and each of us must join Andrew as a *personal worker*. We are saved to serve—our feet to run His errands, our hands to do His tasks, our voice to speak His Word.

Andrew continued *to bring* that day by the seaside. "There is a lad here"—and together, Jesus and the lad fed hungry thousands. In our own land today are countless lads waiting for us, the Andrews, to bring them into the Master's presence. Who dares to surmise how many hungry souls can be fed through the ministry of those youths? A one-talent worker may bring another of conspicuous power. This apostle saw the *great* hidden in the *small*, because he trusted his Master to make it "good in His sight." How often we hesitate to begin because the end is not in view. "O ye of little faith", "launch out into the deep", and "I will make you to become fishers of men."

The First Easter Morning

Andrew culminated his *bringing* by granting the request of those Greeks who said, "Sir, we would see Jesus." Those words have become the cry of following generations. As we have seen and been given a vision of the immensity of the work of Jesus, and have found His love for us and ours for Him fused together as we accept Him as Lord and Master, may we not withhold but give, not keep silent but speak, not only consume but distribute, not hesitate but press onward. May our seeking hearts and following footsteps keep us in His Presence, and so guide us into a stewardship acceptable to Him.

QUIET TIME: Ask each one present to self-evaluate the completeness of their dedication, and determine to take some forward step in stewardship. Then have a prayer of dedication of this greater stewardship.

ADDITIONAL HELPS: Mead—*Who's Who in the Bible;* Chappell—*Men That Count;* Stamm—*Conversations of Jesus;* and *The Expositor's Bible.*

KNEW ANDREW?

Andrew. Why?
s tribe? His lineage? His mother's name?
did the work prepare him for effective discipleship?
e met Jesus? Did he "leave all and follow Him" at this

ng" come to Jesus? Whom did he bring? With what

ohn with Jesus on the Mount of Olives concerning
13:8

o expect sum up the personal characteristics of Andrew.
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Editorials

ONCE AGAIN COMES EASTER

We who live in the northern hemisphere are accustomed to thinking of a springtime Easter. Everything about our Easter suggests an inseparable link between new life and Christian hope. The sunshine after dark, gloomy days and the warm, refreshing showers after snow and sleet, bring forth renewed life in the bursting buds and fresh green leaves on the trees, the fragrance and color of God's flower gifts, the song of mating birds, and rural scenes of clean-wooled lambs frisking among the older sheep, fluffy golden chicks, and children, youth and adults busy with farm activities. Surely, we think, it was intended that Easter should come in the springtime.

But, suppose we lived in Buenos Aires in Argentine, Capetown in South Africa, or in Australia, where Easter comes in the autumn. There the lush freshness of nature, which had been lovely six months before, has taken on darker hues. The leaves on the trees are dust-laden, worn and torn after summer storms; the springtime flowers have faded and even the stalks on which they grew have withered and died; the frisky young farm creatures walk like their adults. Could we fit these aspects of the natural world into our pre-conceived ideas of Easter?

Yes, we could. Devout Christians there do, and so could we, for we would remember that though Easter-in-the-spring has appropriate symbolism, yet Easter and the resurrection of our Lord mean infinitely more than the outward circumstances which envelop this unique event. The message of Easter is JESUS CHRIST, risen from the dead, alive forevermore. Its significance does not depend upon any season. No other season in the Christian calendar is so important. *Because I live, ye shall live also* (John 14:19). *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die* (John 11:25,26).

The apostles with their Christ-given vision of world conversion, made the resurrection the foundation of their preaching. *They taught the people, and preached through Jesus the resurrection of the dead* (Acts 4:2). Their message is our missionary message today.

"LIVE BY THE DAY"

One secret of sweet and happy Christian life is in learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years, and it seems too great for us. We cannot carry this load until we are three score and ten. We cannot fight the battle continually for half a century. But really there are no long stretches. Life does not come to us in lifetimes. It comes only a day at a time. Even "to-morrow" is never ours till it become to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done, and to-day's life well lived. It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, quietly, patiently, lovingly, and purely, till the sun goes down. And this is all that life really ever means to us—just one little day. Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives us night to shut down the curtain of darkness on our little days.—*Miller*

From *Secrets of a Beautiful Life*

OPPORTUNITIES UNLIMITED

to subscribe and secure subscriptions to the only adult Missionary Magazine of the United Presbyterian Church. Let us put it in every home of the denomination!

MISSIONARY HORIZONS

SPECIAL CUT-RATE AND CONVENTION SHOWER— ANSWER TO QUERIES

QUERY 1: *Will there be a special springtime rate for subscriptions?*

ANSWER: Yes, during April, May, June—five *new* subscriptions for $6.00 when requested at same time from one group. Any number of additional *new* may be added to the basic five at this special $1.20 rate. Remember renewals are always $1.50. For the sake of subscribers with limited financial means, we are glad that in spite of mounting costs, it is possible, with the subsidy from the Women's Board as an information-promotion policy, and labor-of-love writers, to still maintain the regular $1.50 rate. This special offer, much below promotion cost, is to encourage new readers to give us the chance to give them Christian missionary literature. Please interpret *new* to mean *new*. Surely anyone who has received the magazine anytime during past year would qualify as renewal at $1.50 rate?

QUERY 2: *Will there be a "Magazine Shower" at the WGMS Convention in June?*

ANSWER: Yes. Each presbyterial president, presbyterial literature secretary, and Convention delegate will receive a post-card notice; each local missionary society president, a letter enclosing order blank and several sample magazines which she may use to entice new subscribers! Although the Shower aim is for *new*, and it is preferred that renewals be sent as they expire to avoid mailing-list last-minute rush, renewals will be received at Shower if you prefer it that way.

QUERY 3: *Do we need to wait for Shower to send new subscriptions?*

ANSWER: No, send any time during three months. Doing so, will let subscribers begin receiving magazine at once. However, Shower credit will be given for only those sent to Canton.

QUERY 4: *If we send names and money now, shall we also send identical list of names to Shower?*

ANSWER: No. Shower money and names to Canton must agree.

QUERY 5: *Why have a Magazine Shower?*

ANSWER: It has become a happy traditional part of the Magazine presentation program. It does win new readers that otherwise do not know *Missionary Horizons*. So we plead: Please send a downpour of new subscriptions! Our denomination is growing; there should be many "drops" in the Magazine Shower at Canton!

TIME TO THINK ABOUT THE 1957 PROGRAM CALENDARS

Perhaps others besides Mrs. Joe W. Gray (See *On X-Change Horizons*, p. 493) wonder how the *Program Calendars* come to be.

There is a sense in which everyone who makes any comment about the *Program Calendar*, and the subsequent allied topics in *Missionary Horizons*, helps to create the calendar for the ensuing year. Ideas and plans are gathered from every possible source.

The detailed planning of topics, contents, format, etc., is the responsibility of a committee consisting of two members of the Board of Directors

of the WGMS (Literature Secretary and another member), talented program planners from several presbyterials in the vicinity of Pittsburgh, with the editor of *Missionary Horizons* as chairman. Several meetings are held, and much time, thought and prayer are given between meetings to this important assignment. The theme is related to denominational theme.

Missionaries in the Homeland, also those home on furlough from abroad are consulted at the WGMS Convention and particularly at the New Wilmington Missionary Conference. Their suggestions are invaluable.

The Pickwick Press printed 29,500 *Program Calendars* for us in 1956—and the supply has been inadequate to meet the needs.

Will you share in planning the 1957 *Program Calendar* by sending to the Editor your suggestions, criticisms and ideas that may help to guide the committee? We want your help! Send now. The committee will meet in May, just one month from now. The new *Program Calendar* should be ready for mailing to you on November 1, 1956.

TWO TYPES OF MISSIONARY ORGANIZATION

The Board of Directors of the WGMS recognizes two types of organization—the familiar Missionary Society, and the newer and more inclusive organization which has been named the Women's Missionary and Church Service Society. From society reports it has been discovered that there seems to be some misunderstanding as to the difference between the two. The "regular" Missionary Society needs little explanation; its membership mainly includes just those women of the church who are definitely interested in missionary work. The Women's Missionary and Church Service Society is an organization in which all the women of the church may be united in a plan to carry out both the missionary and church service work. Membership is divided into circles of from 15 to 30 women which meet monthly in the homes or church for worship, Bible study, missionary education, church service and missionary work projects. The entire society—all the circles—meets once a month in the church for worship, missionary education, inspiration and a time of Christian fellowship.

Both types of organization are affiliated with the WGMS, the denominational women's organization, and Suggested Constitutions and By-laws are provided for both. (Write to the Literature Department). Both the Missionary Society and the Women's Missionary and Church Service Society assume Presbyterial and WGMS fees and all responsibilities in the total missionary program—spiritual, educational, financial, and Christian fellowship.

CHANGE IN BOARD PERSONNEL

The resignation of Mrs. H. Ray Shear has been accepted by the Board of Directors of the Women's General Missionary Society with deep regret and sincere appreciation of her untiring service.

Elected to the Board in 1941, for eight years Mrs. Shear filled the post of Secretary of Negro Missions. During three of those years she was also First Vice President. In 1949 she became Treasurer of the Board, also carrying assignments as Testament and Annuity Secretary, chairman of the Finance and Investment Committee, and ex-officio Treasurer of the annual WGMS Convention. She was an active member of numerous Board committees.

No successor has yet been named. For the present, the Treasurer's duties are being handled by other members of the Board. Correspondence should be addressed as usual to the Board office and checks should be made payable to the Women's General Missionary Society.

Edith L. McBane, Recording Secretary

APPRECIATION OF MRS. SHEAR

WITH the resignation of Mrs. H. Ray Shear, the Women's Board has lost one of its ablest, most devoted and tireless members. We shall greatly miss her and her wise counsel.

Mrs. Shear was chosen a member of the Board in 1941, and was soon asked to be the Secretary of the Negro Department. For eight years she served in this field; her friendly nature and sympathetic understanding of the Negro people endeared her to them and won their loyal friendship. Many trips to the South were made in their behalf, situations were studied and adjustments made for the betterment of the work.

In 1949 a new treasurer was needed, and Mrs. Shear was chosen for that position. Though it was to be only a temporary arrangement, she has carried that heavy responsibility for nearly seven years. Busy days in the office, usually five days a week, sometimes six, were filled with many duties: answering questions of visitors, telephone conversations concerning problems of investments, instructing office clerks, interviews, banking, reading the old records to find various Board actions, to mention only a few of them. One who knew her well paid her this compliment: "Mrs. Shear was firm, but always fair." No one will ever know how many gracious letters were written to our retired missionaries, and to many other women throughout the Church concerning their work, making of various reports, even personal matters.

Mrs. Shear was what used to be called "a born teacher." She was continually seeking answers to problems and would persist till she found the answer, then with precision and patience she would explain it to the Board members. No wonder she had so many sleepless nights and anxious days! Being a very keen, logical thinker, she delved into details of all the work of the Board. Her knowledge of the stock market is unusual for a woman! Her scrutiny and watchfulness of it, and her sense of values and prices have saved the Women's Board much money.

The Board has lost a valued member, but they appreciate her faithful service and wish for her many happy years of freedom from such responsibilities, and leisure to enjoy her husband, her home and her family, which includes eight grandchildren, who are a great joy to her.

The Women's Board

THE WGMS CONVENTION—CANTON, OHIO, JUNE 11-14, 1956

Please note the careful suggestions from the Local Committee which were given on page 458 of the March, 1956 magazine.

These suggestions included information that registration and all meetings will be held at the First Presbyterian Church, Tuscarawas and McKinley, in Canton, Ohio; delegates and visitors who send reservations in advance will reside in the nearby St. Francis Hotel, etc. Mrs. W. W. Scheel, Publicity Chairman, requests that registrations from all who desire accommodations be sent as soon as possible to Mrs. John Eakin, 2618 Ninth St., S.W., Canton, Ohio, enclosing $2.00 registration fee.

TRANSPORTATION INFORMATION TO WGMS CONVENTION

Through *Missionary Horizons* you have been informed of the possibility of special buses from the Pittsburgh Greyhound Depot for those from the Pittsburgh, Pa., area and from adjoining areas, attending the Convention at Canton, Ohio, June 11-14.

These special buses will also stop enroute at local Greyhound Depot at East Liverpool, Ohio, at approximately 11:00 A.M., (D.S.T.) to pick up passengers, but at the same cost as from Pittsburgh, Pa.

COST: Round trip from Pittsburgh, Pa., to Canton, Ohio.....$4.40

SCHEDULE FOR SPECIAL BUSES:

June 11—Leave Pittsburgh .....10:00 A.M., D.S.T.
June 11—Arrive Canton ..... 2:00 P.M., D.S.T.

* * * *

June 15—Leave Canton ..... 9:00 A.M., D.S.T.
June 15—Arrive Pittsburgh.....12:00 noon, D.S.T.

In order to determine the exact number of passengers making round trip on special buses between Pittsburgh, Pa. and Canton, Ohio; and also in order to determine the exact number of passengers making one-way trip either going or returning, kindly tear off and return the following Questionnaire as soon as possible to Mrs. Russell K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa. At present do not send money.

QUESTIONNAIRE—Answer *Yes* or *No*

I will make *round-trip* in Special Bus from Pittsburgh (or pick up stop) to Canton .....

I will make *one-way* trip in Special Bus between Pittsburgh (or pick up stop) and Canton; going ..... or returning .....

I am departing from Pittsburgh Greyhound Depot.....

I desire to be picked up at East Liverpool, Ohio .....

Presbyterial .....

Name .....

Address .....

ATTENTION WGMS CONVENTION PASSENGERS COMING FROM WEST

Via the Pennsylvania Railway, the round trip from Chicago, Ill., to Canton, Ohio, $25.25 including tax. However, if tickets are purchased in groups of three or more, the fare is approximately 25% less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket and also regarding *possible changes* in schedule.

Leave Chicago CST	8:30 A.M.	or	Leave Chicago CST	11:00 P.M.
Arrive Canton EST	4:40 P.M.	or	Arrive Canton CST	6:33 A.M.
Leave Canton EST	7:21 A.M.	or	Leave Canton EST	10:05 A.M.
Arrive Chicago CST	1:40 P.M.	or	Arrive Chicago CST	3:40 P.M.

President's Page

OUR COMMON TASK

THE book of Nehemiah is the personal narrative of Nehemiah's experiences in which he describes how the Lord made it possible for him to return to Jerusalem and how the wall was rebuilt. Though he had never lived in Jerusalem he felt like all pious Jewish captives, so beautifully described in Psalm 137:5-6, "If I forgot thee, O Jerusalem—let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

NEHEMIAH wept and prayed and his prayers were answered as God touched the heart of the monarch, Artaxerxes, and Nehemiah says, "So it pleased the king to send me; and I set him a time." He crossed the river Euphrates and traversed Transpotamia until he reached Samaria. The governors were grieved at Nehemiah's appearance when they heard he had come "to seek the welfare of the Children of Israel."

Read Nehemiah 2:12-20

NEHEMIAH continues his narrative—"So I came to Jerusalem and was there three days." There was no boast that he had come to do big work, and no heralding of his plans. The man of faith can act without making known what the Lord has commissioned him to do. He found the condition deplorable—poverty, desolation, debris, everywhere. The gates were burned to ashes and the rubbish in the way so great that the animal he rode could not pass through.

NEHEMIAH describes the nature of the common task—"Let us rise up and build." In many ways our contemporary times are the counterpart to the Biblical times of Nehemiah. The founders of our church erected certain spiritual walls. Among these were faith in God, reverence for the Sabbath, personal integrity, honor in industry, truthfulness in word and moral courage. The spiritual walls were maintained and preserved by our ancestors. But *TODAY* at many points these walls are crumbling and deteriorating. It *IS* a timely message—"Let us rise up and build." Rebuild not only the old walls of our spiritual foundations but more important, rebuild the world for which Christ is waiting.

NEHEMIAH'S success in rebuilding the wall of Jerusalem in fifty-two days stands as one of the great building accomplishments of all time. Yet Nehemiah's success did not just happen. Success never does. Nehemiah succeeded in the work of rebuilding the wall because he answered God's call with unwavering confidence. He brought no new laborers but with unwearied vigilance he brought what was needed—inspiration for cooperation and righteousness. Too, Nehemiah's work in rebuilding the wall had God's blessing. Also his success was due to persevering prayer, personal and united effort, constant watchfulness and unfailing courage.

NEHEMIAH had a commission from King Artaxerxes to build the wall of Jerusalem. We have a commission from the King of Kings to help build the Church of Jesus Christ. "Let us rise up and build."

Mrs. Grant B. Gibson, Convention Secretary

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

CHRISTMAS IN CAIRO

Like everyone in the homeland as soon as Thanksgiving has passed, we turn our thoughts to Christmas and we feverishly write letters and cards and try to remember in some small way all the neglected friends of the year that has almost passed. Shops, however, do not take on a festive appearance until about the middle of December, and then Christmas lasts until January 7 when the Eastern Churches celebrate the birth of our Lord. The radio does not urge us to shop early, nor tell us how many days before Christmas, yet it is a busy season and a somewhat longer one than at home. The Mission schools in Cairo hold their programs before December 25th, and vacations are arranged to take in both the Eastern and the Western Christmas but church programs are given as near to January 7th as possible.

The readers of *Missionary Horizons* will be familiar with the work of Miss Lydia Matta, for last year she was supported by the Teen-Age Special. I would like to share with you the pleasure I had in attending three of the Christmas programs in connection with her work. Emmanuel Home is the name of the center for Miss Lydia's activities. Originally it was a small villa of four rooms. But larger rooms were added and for a while a mission school was housed there; now almost every evening it somewhat resembles a bee hive, with Lydia the Queen bee keeping everybody busy. As an outcome of her work among university students, there are now eleven prayer groups, meeting regularly for prayer and praise. The first of the Christmas programs I attended was for these groups. Nearly 200 university students were gathered in the hall that needed to have its sides stretched and each leader gave testimony of what had led to the forming of that group, the difficulties encountered and blessings received.

Interspersed with these testimonials were group singing of Christmas carols, playlets depicting the Christmas story, and ending with a presentation of Dicken's *Christmas Carol.* No Christmas program is complete without Santa Claus. So in the midst of things he rattled in, in a wooden cart, accompanied by Mrs. Santa and together they presented the leader of each group with a gift. In a few years this group will be scattered all over Egypt as doctors, lawyers, teachers, engineers, and what a power for good if they keep true to the ideals of Emmanuel Home.

The second program was for the Emmanuel Home Family. The girls who regularly attend the activities of Emmanuel Home are either students or graduates of the Leadership Training Class. These girls are gathered from the many protestant churches in Cairo. They organize young people's meetings, youth groups and religious drama groups in their churches, putting into practice those things they have learned in their training classes.

The hall was again filled to capacity, and mostly girls. The choir sang beautifully in Arabic and English and led the group singing which everyone enjoyed. Each group entertained the rest in some way and most of the entertainment was original. It was interesting to see the Eastern interpretation of the wonderful story of our Saviour's birth. This party ended with the viewing of a set of colored slides taken at the Nile Project Work

Camp near Alexandria last summer. Some of those present had participated in that project. Again I was thrilled as I thought of the outreach of that group as each gives time and talents to the church of her choice.

The third of the programs was the annual Christmas pageant given by the drama class of Emmanuel Home. The play was written and produced by one of the girls and the scenery made and painted by the art class, and held in Girls' College Chapel.

The theme was taken from John 14:23, "We will make our abode with him." The play proceeded to show how lives were changed by Christ making His abode in the hearts of those who opened them to Him—for two and a half hours this group of girls held a large audience in quiet and reverent attention and one could feel that many understood and received the message by the way the audience quietly dispersed.

Many things are strange in Christmas in Cairo, but for those who have room in their hearts for the King who humbled Himself and became as a little child, it is a time of rejoicing and beauty.

(*Mrs. E. M.*) *Annette Bailey*

Upper Nile Mission

MRS. ALEXANDER C. WILSON, Associate Editor, Malakal, The Sudan

A PAINFUL KNEE MEETS A PAINFUL NEED

Perhaps a person has to be in the very midst of a situation to experience the full impact of it. But I believe that any of you who are earnestly concerned for the saving of souls can, through this second-hand accounting, feel thrill of this story.

This is not only a Murle community. There are a few Anuaks here, and also four Nuers. Since Dr. Mary Smith (who is a Nuer-speaking missionary) came this spring to relieve the furloughing Dr. Roode, she has been much concerned over these four Nuers, and she felt that she ought to be *doing* something specific for them. We all made this a matter of prayer. Just to go to them and say, "Let's meet at a certain time and I'll teach you about the things of God," didn't seem to be an auspicious approach in this case. So we waited on the Lord. The Lord never hurries, nor can He be hurried. Day after day went by with no word from Him. There came restless strivings within. Nothing was being *done!*

But that's all we knew about it. God Himself was at work. God's ways are mysterious, but they are perfect.

Tut (one of the Nuers) cut his knee one day while he was hoeing his cornfield. Because his knee pained him, he insisted that he couldn't do his usual daily work. So the grass grew thicker and taller around Dr. Mary's house for two or three days while he convalesced. At the end of the week, it seemed wise to tell him he'd have to work extra time to make

Dr. Mary and part of her Nuer Class

up for his enforced vacation. Tut readily agreed and asked if it would be all right to work in the yard the next day, which was the Lord's Day. That gave Dr. Mary an opportunity to explain what the Lord's Day meant to a Christian, and that led to a summary of the whole story of salvation.

Tut went home to his village. He talked to the other Nuers and told them what he had heard. The next morning after church service, the whole group of Nuers approached Dr. Mary and asked her to teach them more of these wonderful things.

Their interest in these weekly meetings is keen. They haven't come to Jesus yet. But do you think that Tut's injury was an accident? I can't believe it. I believe it was a design of the Almighty, insignificant in itself, but a necessary link in the chain of events that is surely leading to the salvation of these naked ones, who will one day wear before the throne of God glorious white robes washed in the blood of the Lamb.

Mrs. J. R. Swart, Pibor

Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

"OH, WHY DID I NOT LEARN TO DO THIS WHEN I WAS YOUNG!"

How often on the mission field one speaks this sentence. In 1943 in Gujranwala District, when war conditions limited us to four gallons of gasoline a month, when all motor drivers had gone to war, and I was faced with the necessity of moving our camp every week by car and trailer, my wail was, "Oh, why did I not learn to drive a car when I was young!" A few years later in Attock District with a car stalled more than fifty miles from the nearest garage, it was, "Oh, why did we never work in a garage!" Now in Sangla Hill the frequent refrain is, 'Oh, why did I never learn farming, medicine, school administration, building, official correspondence, and many, many more sciences and skills."

Since coming to Sangla Hill fourteen months ago, along with the regular work of the school, there has been the oversight of a dampproof program to save our buildings, and of tearing down and rebuilding servants' quarters, garage, and putting a new verandah on the district bungalow of the adjoining compound. Fortunately the carpenters, masons, and laborers know their jobs. There is a happy and industrious spirit among them, so that my job has been mostly just to *look* wise as I oversee their work, keep accounts, order cement and stone by train and oxcart, brick and sand by donkey load.

We have a good school nurse who carries the burden of our health most of the time, but she no sooner leaves for vacation than an epidemic of convulsions, "terible pains right *here*" and accidents take place among the neighbors, that send me in panic to stare at the rows of bottles in the office cupboard, and to wonder which is the wonder drug for emergency.

It would be a splendid thing for candidates to the mission field to take apart and put together several times (successfully) all sorts, of cars, mechanical fixtures, cadavers, buildings; to study the sciences of the veterinarian, business, human relationships, music; to be understudy to Dr. Laubach, and of everybody who knows how to do anything even to Sherlock Holmes! He would be a missionary with a perpetual smile, exclaiming, "Oh, how glad I am I learned how to do *that* when I was young!"

But when far off from expert advice and help one is faced with a problem he has never had to solve before, he finds he has a Friend, a Helper, a Divine Teacher who delights to show Himself strong towards the weak, wise toward the ignorant, a Shield for the frightened, a Light, Living Bread, Living Water for those who are bewildered, and hungry, and thristy.

Margaret Ballantyne

This And That From Here, There, And Everywhere

→SCORES "LACK OF CHALLENGE". A call for a return to "brave preaching" and the rediscovery and revival of the old ways of the early church and the apostles, has been sounded by Dr. Paul Calvin Payne of Philadelphia.

The Presbyterian educator addressed an audience of 600 ministers attending the eighth annual Ministers' Convocation sponsored by the University of South California's School of Religion and the South California Council of Protestant churches.

"Those brave souls who would take the church seriously find themselves baffled and distressed by the lack of challenge or by the little church chores that are assigned to them when they volunteer for service," Dr. Payne said.

"The church today is paralyzed at the moment of its supreme opportunity because we have committed the blasphemy of insisting that what is so costly for God shall come easy to us.

"We haven't dared face our congregations with a hard gospel. Consequently we have attracted to our churches the timid, the soft, the unadventurous. What we forget is that the kind of people who change the world are attracted, not repelled, by the call to hardship and courage," he said.

The Religious Newsweekly

→PSYCHOLOGIST REPORTS. Sudden emotional crises produce less than seven per cent of the 'committed Christians,' a psychologist told religious educators meeting in Cincinnati, Ohio.

Most people respond to Christian experiences which come in a gradual manner, said Dr. Jesse H. Ziegler of Bethany Biblical Seminary, Chicago.

The "gradual-response" type, he said, are those persons whose religious life has "flowed like a stream, striking no particular obstructions or cataracts, but gradually enlarging and growing."

All kinds of home and church experience may bring people to a 'Christian commitment,' he added.

Commenting upon how people feel after they have committed themselves, Dr. Ziegler said that few report any dramatic changes in themselves, but what they do say is significant. "People say that they feel they now 'belong somewhere,' their anxiety is reduced, their daily work has taken on a new purpose, their home relationships are sometimes improved and sometimes more difficult, and they have related themselves in meaningful ways to the church."

Dr. Ziegler addressed a session of the six-day annual meeting of the Division of Christian Education in Cincinnati, O. Attending were some 1,500 men and women from 39 denominations in the U.S. and Canada.

→REPORT OF CROP. The Christian Rural Overseas Program (CROP) reports distribution of more than 24,000,000 pounds of food to needy in 25 countries last year. The figure is almost double the amount sent the previous year. The commodities plus cash gifts totaled $924,000 in value. Shipments were made through Church World Service, international unit of the National Council of Churches.

→ALCOHOLISM AMONG INDIANS. The government has appointed a three-man commission headed by the Rev. David A Works, rector of Christ Church (Episcopal), and founder of the alcoholism study Foundation, North Conway, N.H., to study alcoholism among Indian Americans. Members are the Rev. Ernest A. Shepherd, Avon Park, Fla., administra-

tor of the Florida State Alcoholic Rehabilitation Program and O. K. Armstrong, Baptist lay leader and former Republican congressman from Mo.

→RELOCATION OF INDIAN AMERICANS. The Chicago Council of Church Women has organized an 11-member committee to tackle the relocation problem of the 5,000 to 6,000 Indian Americans who have moved in recent years from reservations to the city. A study of the problem will be conducted by the Council in cooperation with the Division of Home Missions of the N.C.C.

→THIRD NATIONAL STUDY CONFERENCE ON CHURCH AND ECONOMIC LIFE. Meetings will be held in Pittsburgh, Pa., April 12-15, 1956. Four hundred thoughtful leaders of industry, labor, agriculture and government will sit down with leaders of the churches to discuss something new that America has on its conscience—its incredible richness and prosperity. History has seen nothing like the nation's steady march toward ever greater plenty. With only 7% of the world's land and a meager 6% of its people, America produces and consumes 40% of all made goods. What are the ethical implications of all this? Does the very wealth most of us are fortunate enough to share present major issues for the Christian conscience? A prominent layman, Charles P. Taft, mayor of Cincinnati, will preside as chairman of the National Council's Department of the Church and Economic Life.—*News*

→NEW BISHOP OF TRANQUEBAR. The consecration of Dr. Rajah B. Manikam as Bishop of Tranquebar, South India, was the highlight of a colorful four-day anniversary celebration at Tranquebar, January 12-15, commemorating the establishment of the first Protestant mission in India 250 years ago. Festivities centered around the old Danish Fort and the New Jerusalem (Lutheran) Church built by Bartholomeus Ziezenbalg, Danish missionary who started the Tranquebar mission in 1706 on the initiative of King Frederick VI of Denmark. New Jerusalem Church is considered the oldest Protestant edifice in all Asia. The Tamil Lutheran Church, of which Dr. Manikam became bishop, is an outgrowth of the mission started by Ziegenbalg. The 58-year-old bishop was congratulated not only as the first Indian to become head of the Tamil church but also as the best-known Indian church leader outside of India itself—*Erik W. Modean*

→MAY FELLOWSHIP DAY. Friday, May 4, is the specified date when United Church Women meet in their local interdenominational groups for a new kind of nationwide project being launched this year for women, called "The Pursuit of Truth." As women study themselves and their communities to discover the role of propaganda in influencing public opinion, they may say with Mrs. Alfred Chapman, national chairman for May Fellowship Day, "What all the Mrs. Smiths and the Mrs. Joneses believe can weaken or strengthen the moral leadership of the country." Speakers this year will discuss *Who Forms Your Opinion?* Attention is also focused on special projects to meet local needs. The offerings help support local projects. Program materials may be ordered from the General Dept. of United Church Women.

→PRAYER FOR PERMANENT PEACE WEEK. Kiwanis International sponsors project in about 4,000 communities in the USA and Canada, April 8-15. The attempt is to "focus attention on the great need for an individual realization that permanent peace is possible only when people themselves desire it so much they are willing to struggle and work for it." For details on this way of giving "primacy to the human and spiritual rather than to material values of life", contact Kiwanis groups.

On X-Change Horizons

GOD HAD MADE IT SO

As I went to bed one night . . . . the snow was falling bright and light . . . . God had made it so . . . . and when I arose in the morning . . . . the ground was covered with snow thick and white . . . . God had made it so . . . the mercury had dropped to ten below . . . . and after a while as I looked out . . . . the sun was shining clear and bright . . . . God had made it so . . . . and as I looked I thought if I were out . . . . I could gather riches in diamonds far untold . . . . God had made it so . . . . but as the sun held her rays . . . . the diamonds vanished as they gleamed . . . . God had made it so.

Grace M. Zillifro, Slippery Rock, Pa.

COMMENTS ON *MISSIONARY HORIZONS* (*Unsolicited*)

• The February magazine was the most interesting and informative I have ever read. I wish every woman in our churches would read it. I am very anxious that the members of our W.M.S. have an opportunity to read it. I am one of the hostesses March 1, and I would like to give a February magazine to the women who do not take it. So I am writing to see if you have 15 extra copies of the February number. Please let me know what they would cost.—*Kate M. Gladden,* Canonsburg, Pa.

• I realize I never take time to tell you how much I appreciate the magazine. The February issue seemed to me to be particularly thrilling, so it's a good time to let you know we don't all just take your work for granted. . . . I hear so many comments on the good magazine and hope that enough will reach you to keep you encouraged.—*Mrs. Addison Leitch,* Evans City, Pa.

• Many thanks for the excellency of *Missionary Horizons.* It is frequently mentioned with great appreciation in our society and presbyterial meetings here.—*Mrs. C. L. Hussey,* Philadelphia, Pa.

• We are enjoying especially the questions on the Bible character of the month. May we ask what is the correct answer to the question about Peter. Did his wife accompany him on his evangelistic tours? We also enjoy the mottoes in brackets or enclosures at the top in the corners of the pages. The worship suggestions and book reports we find helpful, the reports from the mission fields, also the poems.—*Mrs. May Shaefer,* Garnett, Kansas.

PROGRAM CALENDAR

Concerning the 1956 *Program Calendar,* here is a letter handed to the Editor by the WGMS Literature Secretary:

Since I do not know who is responsible for our new "Program Calendars" I am writing you, with the hope you will pass it on to the one, or ones who did such a good job. I think it is the finest we have had, with several very good features. I especially like the Program Resource Materials, and the Reading Course Books, and Where to Order Supplies. Please compliment them on their efforts, and let them know we are appreciating these efforts and enjoying the results.—*Mrs. Joe W. Gray,* Washtucna Washington

THE "BOOK NOOK"

WALKS OF JESUS

Meditations by B. Lewis

John Knox Press. 78 pp. $1.50

Several United Presbyterians have mentioned their appreciation of this book, small in size, but huge in unforgettable messages which present Jesus, living and walking against the background of Palestinian sun, blue waters and pale moonlight. Before writing the book, Miss Lewis had presented brief devotional vesper messages which started her on the quest of additional material. Beautiful phrasing and poetic supplements add to the reader's impression that he, too, walked quietly, meditatively with Jesus into Homes, in the Sanctuary, for Prayer, making Friends, and bringing Peace. That is not all—continue to read and you, too, will experience a personal consciousness of the close daily companionship of Jesus as you walk with Him into the activities to which He directs. The reality lingers long after the book has been read.

Memo For Men

DAN WOLFE, Executive Secretary
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."

READ! . . . REGISTER! . . . ROLL ON TO GREEN LAKE!

Ladies! There is still time (not much) for you to register for your husband and for him to make it to Green Lake, Wisconsin, to attend the Second National Meeting of UNITED PRESBYTERIAN MEN on April 20, 21 and 22.

THEME

"Established in the Faith"

READ this program pattern; then REGISTER by the most expeditious means at your command—be it air mail, telephone, or telegram; then ROLL ON to Green Lake!

PROGRAM PATTERN

Our Speakers and Their Subjects:

"FOUNDATIONS OF FAITH"—*Dr. Louis Hadley Evans, Keynoter.* Dr. Evans is presently minister-at-large for the Board of National Missions of the Presbyterian Church USA, and one of the most famous speakers of our time on Christian subjects. He has been named by *Life* magazine as one of the twelve outstanding religious leaders of America. For twelve years Dr. Evans was pastor of the First Presbyterian Church of Hollywood, California, which under his pastorate grew in members from 2,600 to 6,400, with the Sunday School enrollment reaching 5,000. Dr. Evans has written *Youth Seeks a Master* and *The Kingdom Is Yours.* For the last three years he has served as summer supply at the National Presbyterian Church in Washington, D. C., among whose members are President and Mrs. Eisenhower and many cabinet, congressional, and government personalities. In October, 1954, Dr. Evans addressed 8,000 laymen of the Presbyterian Church US at their annual meeting in New Orleans, as well as the three 1955 regional meetings of Presbyterian Men USA. At the request of Billy Graham, he flew to Scotland to speak to Scottish ministers who had been brought together by Mr. Graham in his Crusade for Scotland.

"OUR ARMED FORCES PERSONNEL ACROSS THE WORLD, THEIR FAITH OR LACK OF FAITH"—*Chaplain (Major General) Charles I. Carpenter, USAF.* Chaplain Carpenter was educated at Bucknell University and Drew University, and served civilian pastorates in Pennsylvania, Delaware, and Maryland before accepting the Methodist chaplain vacancy in the Regular Army in 1936. In 1942 Chaplain Carpenter was ordered to the Headquarters, United States Air Force, to establish the chaplaincy work within the Air Force. Later he was assigned as Senior Air Force Chaplain of the USAF in Europe. The Office of the Chief of Air Force Chaplains was created in 1948, and Chaplain Carpenter assumed the position of Chief of Air Force Chaplains. He was appointed in 1949 to the grade of Major General. His military decorations include the Legion of Merit with Oak Leaf Cluster in lieu of a second award and the Belgian Military Cross, First Class, awarded by the Belgian Ministry of National Defense.

"FAITH AND PRACTICE"—*Merle G. Jones, National President of Presbyterian Men USA.* Mr. Jones is a striking example of a consecrated layman—a successful business man—an elder in the First Presbyterian Church of Beatrice, Nebraska, teacher of the Couples' Club Sunday School Class, former moderator of the Synod of Nebraska, and member of the Commission on Evangelism, Presbyterian Church USA. As President of Presbyterian Men, Mr. Jones had a prominent part in the Eighth Annual Meeting of the National Council of Pres-

byterian Men which met in Chicago in March of this year. Mr. Jones is president and treasurer of The Store Kraft Manufacturing Company and president of the Blue Valley Broadcasting Company in Beatrice, Nebraska.

"ESTABLISHED IN THE FAITH" —*Dr. Robert H. Meneilly.* Pastor Robert is the first pastor of the fabulous Village Church, Prairie Village, Kansas. In less than eight years the Village Church, under Doctor Robert's amazing leadership, has grown to be the third largest congregation in the denomination, with the *largest* church school.

"THE DOCTRINES OF OUR FAITH"—*Dr. Addison Hardie Leitch* —the man who needs no introduction to the United Presbyterian Church. In addition to his fame as one of the denomination's best-liked speakers and writers, he serves as President of the Pittsburgh-Xenia Theological Seminary. Dr. Leitch's subject will be presented as a series of five devotionals at the meeting. It is anticipated that his part in the program will be one of the unforgettable experiences that come from such an unusual experience as this.

GROUP DISCUSSION SESSIONS

In addition to the inspirational sessions, there will be four Group Discussion Sessions, with the following subjects:

"Faith on the March in American Missions"

"Faith on the March in Stewardship and Evangelism"

"Faith on the March in Foreign Missions"

"Faith on the March in Christian Education"

plus one special group discussion entitled

"Faith on the March in Men's Work."

Each of these sessions will be presided over by a layman. Board Secretaries will direct the discussion and serve as resource persons.

BRIEF PROGRAM RUN-DOWN

Friday, April 20

1:00 to 4:00 p.m.—REGISTRATION
PRE-CONVENTION FELLOWSHIP
Meet and Greet
Visit to Exhibits
Tour of Grounds (self-service style)
Seasonal Recreation
4:00 to 5:15 p.m.—OPENING SESSION
5:30 p.m.—DINNER AND KEYNOTE ADDRESS—*"FOUNDATIONS OF FAITH"*
8:00 to 9:30 p.m.—FIRST GROUP DISCUSSION SESSION—*"FAITH ON THE MARCH . . ."*
9:30 p.m.—*FELLOWSHIP HOUR*
10:30 p.m.—EVENING DEVOTIONS—*"THE DOCTRINES OF OUR FAITH"*

Saturday, April 21

7:00 a.m.—MORNING DEVOTIONS—*"THE DOCTRINES OF OUR FAITH"*
7:30 to 8:30 a.m.—BREAKFAST
8:45 a.m.—GENERAL SESSION
9:00 to 10:30 a.m.—SECOND GROUP DISCUSSION SESSION—*"FAITH ON THE MARCH . . ,"*
10:30 to 10:45 a.m.—RECESS
10:45 a.m. to 12:15 p.m.—THIRD GROUP DISCUSSION SESSION—*"FAITH ON THE MARCH . . ."*
12:30 p.m.—LUNCHEON—ADDRESS.. *"FAITH AND PRACTICE"*
2:15 to 4:15 p.m.—SPECIAL GROUP DISCUSSION SESSION—*"FAITH ON THE MARCH IN MEN'S WORK"*
4:30 to 6:00 p.m. FOURTH GROUP DISCUSSION SESSION—*"FAITH ON THE MARCH . . ."*
6:15 p.m.—DINNER—ADDRESS—*"OUR ARMED FORCES PERSONNEL ACROSS THE WORLD, THEIR FAITH OR THEIR LACK OF FAITH"*
9:15 p.m.—ELECTION AND INSTALLATION OF OFFICERS
9:45 p.m.—FELLOWSHIP HOUR
10:30 p.m.—EVENING DEVOTIONAL—*"THE DOCTRINES OF OUR FAITH"*

Sabbath, April 21

7:30 to 8:30 a.m.—BREAKFAST
9:00 a.m.—MORNING WORSHIP—SERMON—*"ESTABLISHED IN THE FAITH"*
10:00 a.m.—GENERAL SESSION
(Those who find it necessary to return home are requested to remain until the conclusion of this session)
10:30 a.m.—CHURCH SCHOOL
12:15 p.m.—DINNER
2:00 p.m.—EXECUTIVE COMMITTEE MEETING
AUDIO-VISUAL PRESENTATION
4:00 p.m.—BOOK CHATS FOR MEN
5:00 p.m.—VESPER SERVICE
5:30 p.m.—LUNCHEON SUPPER
8:00 p.m.—TOWN AND COUNTRY CHOIR FESTIVAL

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

"If God is your partner, make your plans large."

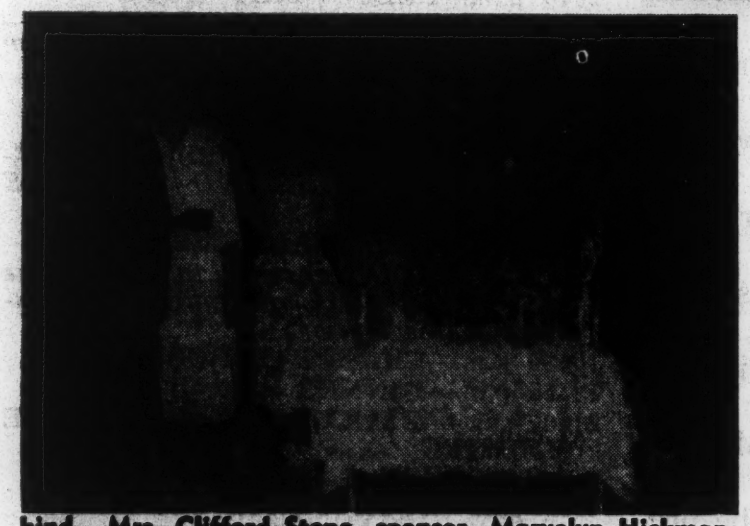
TEEN TASKS FOR 1956

ABROAD—LITERACY WORK IN NORTH SUDAN

Rev. Wesley Stacy, pastor of the Omdurman congregation, helps to classify and catalog the Arabic books. The Arabic typewriter is a recent gift from U.S.A. church members. It has 65 letters instead of 26 as ours has. A letter may be differently shaped to begin or end a word, hence the 65 letters although only 28 in the Arabic alphabet. Printing begins from the right hand, too, since Arabic is written from right to left. How greatly the typewriter helps in supplying reading material for the people!

AT HOME—SCHOLARSHIPS TO KNOXVILLE COLLEGE

The Women's General Missionary Society in co-operation with the Board of Christian Education has been furnishing scholarship funds to worthy young people. Since it was the turn of the Negro Department to share in our Teen Task this year, this seemed a great opportunity just waiting for our Teens. Don't you want to help send someone to Knoxville?



THE T.A.G.S. OF ONTARIO, OREGON

The Teen-Age Gospel Society (T.A.G.S.) of Ontario U.P. Church, have a two-year 100% efficiency rating; have sent boxes to missions; conducted a Christmas party for 40 old folks at local nursing homes; read Reading Course books; served as asked by the WMS; and conducted interesting meetings. (L. to R.): Carol Richardson, Pres., Barbara Cruse, 1st V.P., Margaret Hohstadt, 2nd V.P., Susanne Krasnovologyi, Sec'y., Lane Richardson, Treas., Cathleen Connaughy, Martha Vance, Kenna Mae Shunn, Gail Davis, Diana Hohstadt. Behind—Mrs. Clifford Stone, sponsor, Marvelyn Hickman. Three members absent. Mrs. Mabel Henderson, co-sponsor, was photographer.

Leaflets on the two projects are available from the Literature Dept. Be sure to get a supply for your group.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

"All life is a stewardship. Vital energy in whatever form—whether physical or mental, moral or spiritual—is a trust from God."

THE JUNIOR SPECIAL

Have you met Faiz, the Sudenese baby who lived in the Children's Home, Khartoum North? Our United Presbyterian Board of Christian Education and Board of Foreign Missions have worked together to produce the 35 mm filmstrip *Faiz Grows Up*. It shows our own missionary work as we follow along the story of Faiz in the Children's Home and later as he grows older in the Boys' School at Omdurman.

This color filmstrip with a reading script gives good background material for one of the objects of our Junior Special for 1955 and also for 1956—The Children's Home, Khartoum North, the Sudan.

Faiz Grows Up is available for your Junior Missionary Society at $4 selling price or $1.50 rental from the Department of Audio Visual Education, 209 Ninth St., Pittsburgh 22, Pa.

Preliminary checks through yearly reports show an increase in Junior Thank Offering, Life Memberships, Junior Special contributions, number of societies reported and in general membership for 1955. All of these are encouraging signs and show that we are again going forward in missionary education for our boys and girls. But we cannot rest on our laurels; still many churches in our denomination do not have a program designed primarily for missionary education of children. In the Minutes of 1886 Mary J. Clokey said, "All must agree that the church needs the energy, the activity, the enthusiasm of the young; missions need their sympathy, their prayers, their gifts; and Christ wants their young hearts and lives consecrated to His services."

Junior Special contributions for 1955 hit an all-time high with $7,936.47. This money was divided among the eight projects for last year, namely: Miss Mary Ewing's salary; the *Ibis*; Children's Ward at Memorial Hospital, Sialkot, Pakistan; Children's Home, Khartoum North, the Sudan; Baby Clinic, Sayo, Ethiopia; hot-lunch program at Miller's Ferry, Alabama; library books for Ezel; a truck for Stilwell, Oklahoma (a project shared with the Teen Age Societies.)

Greetings to Indiana Presbyterial. It was an inspiration to share with you in your presbyterial workshop. The warmth of your earnestness and enthusiasm for the work of the Kingdom stood out in contrast to the cold and ice outside.

Do you need inspiration at this time of year for your work as leader of the Juniors?

"In the heart of a bulb
Is the promise of spring
In a little blue egg
There's a bird that will sing;
In the soul of a seed
Is the hope of the sod,
In the heart of a child
Is the kingdom of God."

Don't forget to send for your 1956 Junior Special promotional material. Include in your order the membership of your society so there will be a little coin box for each boy and girl in your group. Send orders for this free material to Literature Department, 209 Ninth Street, Pittsburgh 22, Pa.

If you have used an effective different way to promote Junior Special, will you tell us about it?

"May Easter Day
To thine heart say,
'Christ died and rose for thee."

May Easter night
On thine heart write
"O Christ, I live to thee.'"

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

"Be the portion small or great,
The loving, generous heart
Will always find it large enough
To give away a part."

"ONLY A DREAM YESTERDAY — REALITY TODAY"

"We opened the doors of our
hearts and behold there was
hope within and a song"

There came a day three years or more ago when George and I made high resolve that through education, service and prayer we would reach out beyond the place in which we lived, so that the Lord and Master might be proclaimed both far and near. It was an adventure in a Kingdom's cause when we arrived in Pittsburgh in September, 1953 and soon realized that our lives began to grow and our souls found light.

From this beginning our every undertaking has been enriched and each of you has been most significant in this reality.

Soon after arriving in Pittsburgh we were busily engaged, cleaning the apartment, exploring job possibilities and making plans for our son to be with us. It was gratifying when job was secured, living arrangements completed and Anthony arrived to share our new experience.

The day of registration for classes was over, the faculty and student had met, and George was assigned to his first student work at Third United Presbyterian Church. It was late one evening when George with confidence said, "He who cherishes a beautiful vision, a lofty ideal in his heart will one day realize it." We believed that our dreams would someday become a reality.

In the summer of 1954 George was appointed to serve as field worker at Knoxville College. This was a challenging experience and one that will ever be cherished. Writing an exegetical, preaching at various churches, and helping with family chores comprised the duties for the summer of 1955. It was good to return to the seminary and resume the class schedule after these summer experiences.

Many of you may be interested to know that as the spring of 1956 approaches, I, too, am looking forward to the degree of PHT (putting husband through). The very good pleasure has been mine to work for the past three years as receptionist for the Women's Board. We do share a very special feeling that your good wishes and prayers have made a dream of yesterday become a reality today. We are reaching for a star as George anticipates graduating May 17, 1956.

I should like very much to thank the Women's Board for the opportunity that was afforded me to serve and to acknowledge with gratitude the patience, assistance and encouragement given. We shall hold very dear the pleasant memories shared with each of you as we prepare for our new work in San Diego, California, in June, 1956.

It is with sincerity of purpose and faith that we can encourage one to dream lofty dreams, and assure that as you dream so shall you become. Your vision is the promise of what you shall one day be; your ideal is the prophecy of what you shall at least unveil. Your circumstances may be uncongenial, but they shall not long remain so if you but perceive an ideal and strive to reach it. One can not travel within and stand still without. It takes courage and preparation to become a person of understanding who is master of circumstances. But those who have lived long and well have encouraged us to believe that there is a door of hope and Jesus said:

"Behold, I stand at the door, and knock:
if any man hear my voice, and open the
door, I will come in to him . . . ."

It is this assurance that George

Mr. and Mrs. George Smith and "Tony." Both Mr. and Mrs. Smith are graduates of Knoxville College. His childhood home was Haysville, Alabama, and his high school was Miller's Ferry. Mrs. Smith came from Nicholasville, Kentucky. Prior to entering Pittsburgh-Xenia Seminary, both taught for two years in the mission schools of Alabama. "Tony"—three years old, was born in Montgomery, Alabama. Surely the prayers of our denomination go with these young people in their anticipated ministry.

and I have as we strive to reach our star through a door of hope. So long as there is in all the world, one heart which loves with self-giving affection we have hope. That there is such love each of us is his own best witness.

As we strive to discover God's will for our lives and to do it, we will not seek to be comforted, but rather to comfort others; not so much to be understood, but to understand; for we realize that it is in giving that we really receive. God has given us the good things of life with a lavish hand—we would ask but one more gift—a grateful heart. We will strive to be more worthy of the good things that we have received while in Pittsburgh. We ask your prayers as our dream of yesterday becomes a reality today.

Irene and George Smith

STEWARDSHIP FACTS

(*Continued from Page* 463)

with particular reference to their stewardship principles and spiritual values, with a view to eliminating those which are not in acord with such spiritual principles and values."—*Our Chrstian Witness*

VOICE OF METHODIST CHURCH:

The DISCIPLINE of the Methodist Church re STEWARDSHIP in 1952: Par. 753,3 "In view of the fact that there is an inseparable relationship between education in stewardship and giving during the quadrennium of 1952-56 the commission (On Promotion & Cultivation) shall cooperate with the Boards of Education and of Lay Activities in a church-wide program of stewardship education with special emphasis upon the stewardship of possessions which shall be closely related to giving to the benevolence causes which Methodists will be called upon to support. Stewardship of possessions shall be interpreted to mean that the tithe is the minimum standard of giving for Methodist people, and shall be promoted by the above agencies by providing appropriate literature for the use of churches and pastors in enlisting Methodist people as tithers."

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
109 Vance Road, Pittsburgh 35, Pa.

"It is not what we gain,
But what we give
That measures the kind
Of a life we live."

THEY RETURNED TO SERVE

All mission schools feel a real pride toward their graduates who go into the world to train, and return to serve Christ in their own community. We, at Ezel, are especially thankful to God and proud to have several of our own and two from Frenchburg, also.

In 1927 Ezel High School graduated the first class. The single graduate was a young lady. Today she is Mrs. Elza Motley, our sixth-grade teacher, and mother of five children. Upon graduation she entered Lee's Junior College and later Morehead State Teachers' College. After several years of successful teaching she returned to Ezel as one of the staff. Her special reason for liking Ezel is its Christian influence on the community.

In 1935 Ezel's graduating class distinguished itself by the fact that all of its graduates attended colleges. All did not graduate from college but Ezel's high school principal, Ottis Murphy and Mrs. Albert Dorsey (Daisy), our Home Economics teacher did.

(Left to right) Front row: Mrs. Elza Motley, Glen Helton, Mayme McGuire; 2nd row: Rev. Orus Rupe, Dorothy Murphy, Mrs. Little, Mrs. Mynhier; 3rd row: Ottis Murphy

Mrs. Albert Dorsey — Lois Heykoop

Mr. Ottis Murphy attended Lee's Junior College and Morehead State Teachers' College. He returned to Ezel two years ago after teaching several years in Menifee County. This year after receiving his Master's degree from Morehead he became our high school principal. Along life's path he acquired Dorothy Murphy, a Frenchburg graduate. Morehead State College was her choice. She very successfully teaches third grade. They have two children attending school.

Mrs. Daisy Dorsey, better known as Mrs. Albert Dorsey, wife of our agriculture teacher, manages the home economics department. She attended Berea College and graduated with her degree in Home Economics. After marrying Albert Dorsey, one of our church elders, she began to

ndian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"Give, as the morning that flows out of heaven,
Give, as the free air and sunshine are given,
Lavishly, utterly, royally give."

NAVAHO "HONEYMOON"

For the young people in Navaho- d March seems to be the popular nth for weddings. So far the mis- naries have not been invited but re seems to be a welcome for any avaho who wishes to attend.

Our interpreters, Cecil and Helen, cided to attend a recent wedding. ey soon returned home saying, There was too much drinking so we dn't stay."

A few evenings later the fifteen- ar-old daughter of our nearest ighbor was to be married so again r interpreters set out for the affair at was attracting the community. This time Cecil and Helen stayed. On their return Cecil remarked, "I invited them all to come here to church tomorrow morning," and a number of them did come—even the bridegroom. He probably had no mirror so did not know there was still some red paint on one cheek.

We wondered if the bride had already returned to her job of taking care of the family's sheep. Three days later we know she was out with the flock again for she stopped at the mission for a drink of water.

Mrs. Fred C. Patterson

---

ake homemaking a career. The Dorseys are the proud parents of hree children. This fall she stepped n to fill the need after Lois Raube narried last summer.

Our basketball team has given some keen competition to nearby schools. Coach Glen Helton was graduated from Ezel in 1947. He attended and was graduated from Eastern Kentucky State Teachers' College in 1952. In 1952 he returned to teach in the Junior High and to coach the Junior team. This year he is Senior coach. He said, "I always liked Ezel."

Mayme McGuire teaches our fifth grade. She attended Lee Junior College and Eastern Kentucky State Teachers' College. In 1948 she was one of our high school graduates.

We are also proud of two who are Frenchburg graduates, Mildred Little and Mrs. Ora Mynhier, who both teach sections of second grade. They returned after taking work at Lee Junior College and Morehead State Teachers' College. We, also, have shared with Frenchburg one of our graduates, Lois Heykoop, who teaches fourth grade there.

Our minister at Ezel, Rev. Orus Rupe, was graduated from high school at Ezel in 1932. After attending Moody Bible Institute, and graduating from Sterling College in 1938 he took further studies at Pittsburgh-Xenia Seminary culminating in a Master of Theology. He pastored at Rushville, Indiana, and East Palestine, Ohio. He felt led by God to accept the call to Ezel last fall to serve among his own people.

They serve Christ, teaching and preaching in their own community, helping to win boys, girls, and grown-ups, too, to the Lord Jesus Christ and to train them in the right way to live. We thank God for each one.

Florence Wheeler

PATERSON, NEW JERSEY

As we think back over the Old Year we remember many blessings that the Lord has given to us, and the opportunities to witness and labor for Him.

My prayer is that I may be used of the Lord more this year than ever before in bringing others to know My Saviour who is precious to me.

(*Continued on Page* 504)

Foreign Missions

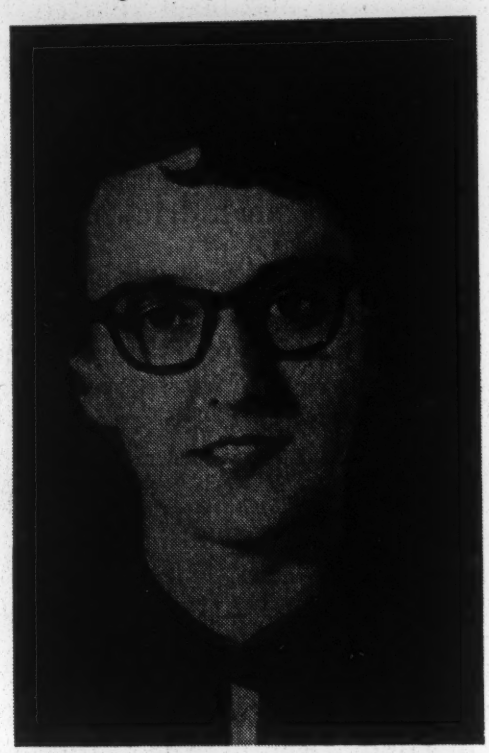
MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"Naught that I have my own I call,
I hold it for the Giver;
My life, my time, myself, my all,
Are His and His forever."

NEW APPOINTEES

The Candidate Committee of the newly-formed Board of Foreign Missions approved of the appointment of two new missionaries for service in Egypt. These names should be added to your *Prayer Cycle*.

MISS LOIS R. ELLIFRITZ served as a short-termer in Egypt and returns as a career missionary. She is a member of the Third U.P. Church of Washington, Pa., and belonged to the Alice Grimes Missionary Society there, so it was fitting that her short-term service be in the Ezbekieh School for Girls in Cairo, with Miss Elsie M. French and Miss Alice Grimes. Miss Ellifritz remained in Cairo four years, instead of three. Since returning to the United States on August 20, 1954 she has been serving in Pennsylvania State University, State College, Pa. Miss Ellifritz had an introduction to Arabic as a short-termer, so that her language study should not be too difficult for her. Her well-written news-letters were enjoyed by her many friends.



MISS WANDA AIGNER comes from Wolverton, Minnesota, and is a member of the Evangelical Free Church there. She has been a successful teacher in Ezel School, Ezel, Kentucky for three years, in the field of Elementary Education.

Miss Aigner was graduated from Bob Jones University, Greenville, South Carolina, in 1948 and received her Bachelor of Arts degree, specializing in Interpretive Speech and English. She took further courses there in Dramatic Production for her Master of Arts degree, and a special course in Speech at the University of Michigan, Ann Arbor. Miss Aigner's training and experience should make her well-fitted to serve as a short-term teacher in Ezbekieh School for Girls in Cairo, Egypt.

SOME BREVITIES

Back to my work after Association Meetings. It is so nice to have such a good reception everywhere after an absence of 17 days. Arabs do not usually put much value, and certainly little admiration, on folks "that have grown into years." But they have seemed so genuinely glad to have me back. *Frances Turk*, The Sudan

I had a most enjoyable voyage on the Norwegian freighter *"Heogh Sil-*

verspray." I am in the home of Mr. and Mrs. Kenneth Old (Marie McGuill), their first guest since their marriage and settling here in Karachi. It was good to have them in this city to help; Marie is so good to help me through customs.

Evelyn M. McKelvey, Pakistan

Our Centennial year when events of the past hundred years of the Sialgot Mission were reviewed! We had very good Bible studies on Romans 1-8 led by Rev. J. C. Alter on the theme: "God's Righteousness For Us!" As always, we were brought near to the Throne of Grace and knit closer together during the devotional meetings.

Helen V. Weede, Pakistan

On Friday our staff will go to Delhi for the Billy Graham meetings. We are much in prayer that the Holy Spirit will reveal the need in each of our lives, and then wonderfully meet each need.

Dorothy M. Neff, India

The Sayo Hospital has been a busy place since Dr. Rohm came, it seems it always is, but with his arrival I am sure many people took courage that they could be helped. Eileen Halewood and I have especially been glad for him when some terrible emergencies have arisen. But we can also praise the Lord for the wisdom He gave the nurses during the year there was no doctor here.

Mary Nell Harper, Ethiopia

I am going out to Wanji this Sabbath afternoon with Mrs. Walker, Mr. Vandevort and Mr. Kurtz. They take turns going once a month to preach and hold a service at the Dutch sugar plantations. I have not been down that way for years.

Mrs. Nessie Pollock, Ethiopia

WHERE THERE'S A WILL—

A patient in our hospital in Sayo, Ethiopia had been very ill, but on recovery needed building up with better food. He was told to get "extras" if he could. This was easier said than done, because he came from a distant place and had no local friends and he was very poor.

One morning during the ward round, he was found to have a live chicken in bed with him. I did not know his language, but found someone to tell him we could not accommodate chickens! Next morning at his bedside the chicken was not seen, but plainly heard.

"Why had he not had it removed as requested?" we asked.

The answers: A—No woman will kill a chicken in most parts of Ethiopia, it has to be done by a man. B—Our cook at the hospital is a woman and refuses to kill it for him. A and B sounded logical enough to the patient, but the case for hygiene was too strong in the westerner, so the sick man sat out under a tree, killed and cooked his chicken, and then took the whole kettle of food to bed with him! He ate it all very quickly, "Because," said he, "I have no other place to store it!"

Any night one may meet with "bigger and better" sights in our wards late in the evening, when a family or some members of it take up residence on the floor at the bedside of the sick one, sometimes complete with cooking utensils. The professional glance must here give way to a sympathetic glance of acceptance and the hope that one day there will be a greater longing on the part of Christian dressers and others to volunteer for hospital work and care for the patients in a more intimate way, making it unnecessary for the very sick ones to depend upon outsiders for help.

Eileen Halewood, R.N.

SPECIAL TRAINING AT VELLORE

As you know, I hoped to receive permission by the latter part of October to go to India for a four-month

training period in physiotherapy for leprosy patients. But the visa took longer in coming than expected and it wasn't until the early part of December that it was finally granted. For a couple of weeks it was a busy time at the mission compound making preparations for Christmas, a Sunday School rally, Christmas program for the women's missionary society, a party for the untainted children (children whose parents have leprosy) which was held at my house, wrapping a present for each child for Christmas morning, sorting sweaters for some of the patients, and additional meetings at the leprosarium at which time I used some of the Gospel Recording records which are in Urdu, to say nothing of the packing necessary for being away for a period of five months.

A long journey began—train to Lahore, trip across the border and on to Delhi in order to see about an extension on my visa. I had been granted a visa for two months, hardly sufficient time to take a four months' course, visit a couple of leprosaria, and travel back and forth! At Delhi assurance was given that after applying through the Madras government extra time would be granted. I would appreciate your prayers that shortly this matter will be completely taken care of and there will be no question as to whether or not there will be time to complete this training.

A two-day and two-night trip from Delhi to Madras, a wait over-night in the Madras railway station, four-hour train ride the next morning to Katpadi, followed by a three-mile drive to Vellore. The Christian Medical College Hospital is a beautiful hospital right in the middle of a typical Indian village with many small shops, bazaars, beggars and Hindu "holy men" lying in the streets, ox carts and the teeming millions of people.

It is a real opportunity to be able to study here for a brief period, hoping to be able to take back much to Rawalpindi that will be of benefit to our work there. Besides the physiotherapy training I expect to study some of the principles of the general nursing care of leprosy patients and visit as many leprosaria as time will permit to observe various methods of supervision and administrative policies. It is my prayer that soon the work at the Rawalpindi Leprosarium will be a real testimony of our Saviour's love in the Muslim land.

Audrey Campbell

MOUNTAIN AND PRESBYTERIAL MISSIONS

(*Continued from Page* 501)

Since the middle of November I have been working in our Paterson Church. I worked here a couple of years ago. It is nice to be back in the church again working among old friends, and making new friends as I visit the Church and Sunday School families plus friends of our Church. I have been visiting folks in the hospital who do not have a Church home but are Protestant. It is interesting to minister to these people who often are lonely and need a word of cheer. When I visit them I have a word of prayer plus giving them a booklet of Spiritual Vitamins. These booklets contain a passage of Scripture for them to read and memorize if they wish. There are a number of passages in one booklet. They are asked to use it each day. A number of these folks have said how much they appreciate getting them for they are not able to hold a larger book when they are sick.

I covet your prayers as I continue working for my Lord here in the New York area during this year.

Jean Dickey

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"To have is to owe, not to own."
"Opportunity with ability makes duty."

ANSWERS TO REQUESTS

The Literature Department receives requests similar to this one—"Please send me the material for the March program." Such requests show that you desire to plan good programs, that we have not made our policy on literature plain, and that we are not altogether meeting your needs.

You hesitate to use material in *Horizons* for many members have subscriptions and may have read it. You hope that we have additional material on the topic. We are often unable to supply such supplementary material because of two inter-related facts. Our denomination is small and there is a limited demand for printed matter. Material is costly when printed in small quantities. These two facts have helped determine our policy on the production of missionary material. We print only items that will be useful over a period of several years—histories of missions and institutions, descriptive booklets, etc. In other words, we print only basic, background material.

Programs are usually built around current problems and needs and the articles in *Horizons* are the latest word from our missionaries. You see, then, that leaflets and booklets are background for *Horizons* articles, not substitutes. I have four suggestions that may help—

1. Build up a library for your society—histories of the fields, the *May We Introduce* series, maps, leaflets, articles from *The United Presbyterian* and *The Christian Union Herald*—that will be available to leaders.

2. Do not hesitate to use material from *Horizons*. Concentrate on the *method* of presentation so it will seem fresh and new even to those who have read it.

3. On our part we will list suggested material several months in advance so leaders can get an earlier start. Please remember that when we list extra material so far ahead we have not yet seen the articles you are to present so suggestions will have to be general. If you have a file of material you will be able to turn to it for help after you have read the article.

4. Watch for the four pages to appear in May in *The United Presbyterian* listing all available material on the Home study for Fall 1956 and the Foreign study for Spring 1957.

PROGRAM SUGGESTIONS AHEAD

MAY:

1. **Stewardship in the New Testament Church*—Rolston. Paper $1.00.*
1. **God, the Supreme Steward*—Simpson. 50¢.*
2. *Clear Answers to Honest Questions* (1¢), *The Tithe, My Response, Your Wallet* (Teens) each 2¢.
2. **The Sure Victory*—Mme. Chiang Kai-Shek. Cloth $1.00.*

JUNE:

1. No material (How about a radio program?)
2. No material (What are your society goals?)
3. Send for sample Temperance leaflets.

JULY:

1. Possibly a new *May We Introduce*. Watch for announcement.
2. *May We Introduce American Indians*—35¢
3. *May We Introduce Mountain Missions*—30¢.

AUGUST:

2. **How To Become an Effective Church Woman*—Blackwood. Cloth $2.50.*
2. **Women in the Scheme of Things*—Wyker.
3. Send for sample Thank Offering leaflets.

*Order from U. P. Bookstore.

(*Continued on Page* 512)

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

This page is being written high in the air as I fly home from California where it was my privilege to have been invited by the California Temperance Federation to participate in two Leadership Training Schools on Alcohol Problems and Christian Citizenship Action, the first one at the College of the Pacific in Stockton, and the second at Occidental College, Los Angeles.

In addition to these seminars it was arranged by our Synodical and Presbyterial leaders for me to speak in a number of our California and Colorado churches, and it is concerning these experiences I wish to report. It is my desire to pay tribute to the wonderful hospitality and response on the part of our western churches and pass along for your encouragement some signs of the upsurge of interest in the cause of Temperance.

En route to the coast I had the happy experience of speaking to an evening meeting at Fort Morgan, Colo., and on the next day conducting a workshop conference over the luncheon hour with the Church School officers and teachers of the First Church, Denver, and at two-thirty addressing all the Circles of their Women's organization.

Immediately following this, an hour's flight took me to Pueblo to speak at a dinner meeting in that church and later to a group of leaders at 8:30. Here it was that one of the high lights of the entire trip occurred—I was informed that the young people had been invited to a breakfast meeting the next morning at seven o'clock before going to school. Imagine my amazement when forty-one young people appeared to listen to a Temperance talk at such an unearthly hour! It seems to me that some kind of history was made in that event, and that we should take great encouragement from it.

Following this I flew to San Francisco to meet with a group of young people in the Ingleside church and then to Fresno for a full Sabbath day's activity in the Valley area—at the Fowler and Fresno churches in the morning and participating in a Youth Rally in the afternoon at the Easton Church, concluding with a fine Rally of all the Valley churches in the evening.

Then came the two Seminars (Monday to Friday noon) after which the second week end was spent in the Los Angeles area. There was a dinner meeting in the Westminster church Friday evening and two services in the Whittier church Sabbath morning. In addition, our good friends Mrs. Wallace Rogers, former Vice President of the WGMS, and Mrs. Frank Spore, President of Los Angeles Presbyterial, arranged for me to visit the Glendale Home on Friday afternoon and to speak to the women from our three San Diego churches at the La Mesa church on Saturday afternoon.

For a concluding service the Presbyterial, through these two women sponsored a union Sabbath evening service at the Florence Avenue church, Los Angeles, particularly for young people. It was a great thrill to greet an audience of some 400—about half of whom were young people—from some eight or nine of our churches in this area.

Early the next morning I flew to Oklahoma City to attend and participate in a Methodist School of Alcohol Studies and then to Ottawa, Kansas, for the last meeting of the two and one-half week trip.

It was indeed a thrilling experience to find so many hundreds of young

(*Continued on Page* 512)

Tributes

Mrs. Eleanor H. Fish

Members of the Santa Ana, California, Women's Missionary Society wish to pay loving tribute to the memory of Mrs. Eleanor H. Fish, a valued life member of the United Presbyterian Missionary Society. Although having reached some fourscore years and ten, Mrs. Fish was mentally alert and physically active until her final brief illness.

Gracious and gifted, sincere in her devotion to her Master, she has made a fine contribution to her family, her Church and to the community, enriching the lives of all with whom she came in contact. She was active in many worthwhile efforts and was an untiring worker in the W.C.T.U.

Regular in attendance at Bible School and Church, she was a "doer of the Word and not a hearer only."

We shall long cherish her memory and would commend her loved ones to God's loving care, comforting them with these words: "Precious in the sight of the Lord is the death of His saints."

Mrs. Minnie Lindsay
Mrs. Martha McBurney
Mrs. Cora Thompson
Committee

Mrs. Mary Hope Zimmerman

The Women's Missionary Society of the First United Presbyterian Church of Dayton, Ohio, wishes to pay loving tribute to the memory of Mary Hope Zimmerman, who was called to her heavenly home, January 23, 1956.

In her quiet unassuming manner she manifested a deep interest and loyalty in the missionary groups, Junior department of the Bible School and in the choir of the church.

Her loyalty and faithfulness were an inspiration to all who knew her.

We extend our deepest sympathy to her husband and loved ones, and commend them to our heavenly Father's care.

Committee,
Mrs. Marion M. Ritchey
Mrs. Oscar T. Person

Mrs. R. W. Firestone

The Women's Missionary Society of the United Presbyterian Church of Lisbon, Ohio, wishes to pay loving tribute to the memory of Mrs. R. W. Firestone, a faithful member of our church and our society, who passed away October 22, 1955. Her quiet, sweet personality and her loyalty to her church and its activities were an inspiration to all. To her loved ones we extend our deepest sympathy.

Women's Missionary Society

Mrs. Ida Breckenridge

The women of the Missionary Society of the Santa Ana, California, United Presbyterian Church wish to offer this tribute of love to the memory of our good friend and co-worker, Mrs. Ida Breckenridge, a faithful member of our organization over a long period of years.

She was a devoted wife and mother, but because of her own ill health and the lingering illness of her husband was unable to regularly attend Church activities. When permitted she was present in her pew, in Bible School and in the Women's Missionary Society of which she was a life member.

For years she gave of her time and strength to the W.C.T.U.

Her quiet, effective, Christian testimony will continue to inspire us.

We would commend her family to the care of the Master she loved and served so faithfully. "Blessed are the dead which die in the Lord that they may rest from their labors and their works do follow them."

Mrs. Minnie Lindsay
Mrs. Martha McBurney
Mrs. Cora Thompson
Committee

Mrs. Carl Kietzman

The Service U. P. WMS of Albia, Iowa, wishes to pay loving tribute to the memory of a faithful Life Member, Mrs. Nettie Kietzman, who was called to her heavenly home January 9, 1956. Her faith in the Lord, her courage and patience during her long illness will be a constant reminder to all who knew her.

We extend our deepest sympathy to her loved ones.

The Committee

Mrs. Nannie B. Reed

We, the members of the Women's Missionary Society of North Buffalo U. P. Church, Chartiers Presbytery, wish to pay loving tribute to the memory of a beloved member, Mrs. Nannie B. Reed. "Grandmother Reed" as she was familiarly known, was called to her heavenly home on November 16, 1955, at the age of 96.

Mrs. Reed was a loyal friend, a kind neighbor, devoted to her home and family. Her fine Christian character was shown in her interest and help in all organizations of the church. She will long be remembered for her hospitality and for her compassion for all in need.

May her example inspire us to serve Him as devotedly and humbly.

To her family we extend our deepest sympathy.

The Committee

Mrs. Herbert V. Lodge

The Women's Missionary Society and the Ladies' Bible Class of the Elmwood Avenue United Presbyterian Church, Erie, Pa., wish to pay loving tribute to the memory of Mrs. Herbert V. Lodge, who was called to her heavenly home February 17, 1956.

Helen was to the church a valued member through many years of faithful and devoted service. Her faith, courage, and devotion have been a challenge and inspiration to all who have worked with her in the service of the Master.

To her loved ones we extend our sincere sympathy.

Committee
Mrs. Fred Abbott
Mrs. James Moss

Miss Geneva Brown

The Kathryn MacKenzie WMS of Wynnewood Church, Philadelphia Presbytery, wish to pay tribute to a well-loved member, Miss Geneva Brown, who went to her heavenly home on October 3, 1955.

She was a faithful follower of her Master, and her sweet personality and her loyalty to her Church and its organizations was an inspiration to all of her fellow members.

To her loved ones we extend our sincere sympathy and commend them to the care of Him whom she so faithfully served.

Jane Livingston
Anna S. Sinclair

Mrs. Marga Coon

The Women's Missionary Society of the United Presbyterian Church of Riverside, California, wishes to pay loving tribute to the memory of Mrs. Marga Coon, who was called to her heavenly home December 16, 1955.

She loved her Lord and for many years taught the Word of God in our Sabbath School. In recent years failing health prevented her from active participation in the church, and then she graciously opened her home and gathered the children of the neighborhood about her and taught them to love the Lord. We honor her for her devotion to her Lord. To her loved ones we extend our sympathy and commend them to the care of the Master who said "I will not leave you comfortless."

Committee

Mrs. Pearl McCredie

On January 9, 1956, the Tuesday Evening Missionary Society of the Brookline Blvd. U. P. Church of Pittsburgh 26, Pa., lost one of its most faithful members, Mrs. Pearl McCredie.

Her devotion to her Lord, her faithfulness to the work of His kingdom, and her friendly manner to all are memories we cherish.

We extend our deepest sympathies to her family.

Committee

Mrs. David Millar

The Women's Missionary Society of the Pleasant Grove United Presbyterian Church wishes to pay loving tribute to Mrs. David (Ada) Millar, who was called to her heavenly home January 4, 1956.

Her quiet devout Christian life was an inspiration to all who knew her. She was a loyal member of our society, a fine Sabbath school teacher, conscientious in visiting the sick and shut-ins and deeply interested in all activities of the church.

To her loved ones we extend our sympathy and commend them to the care of Him whom she so faithfully served.

Committee

Mrs. Rose Hohman

The Mt. Nebo Women's Missionary and Church Service Society wish to remember Rose Hohman as a faithful, willing and earnest worker in our Society. Her loving contributions of flowers grown for the altar, her help at church functions and her faithful attendance inspired her family and others to do their best.

With respect we cherish her memory and offer sympathy to her family.

Members of the Society

Mrs. Florence White Watson

The Women's Missionary Society of Liberty Church, Youngstown, Ohio, desires to express its appreciation for the privilege of having had Mrs. Florence White Watson, widow of Reverend Morris Watson, as a member of the society. Our memory of her quiet goodness, her interest in missions, and her loyalty to her church will continue to be an inspiration to us. Her patient endurance of physical infirmities during the last years of her life gives fuller meaning to the line "they also serve who only stand and wait." We wish to express our sympathy to her daughter, Mrs. Ruth Schmidt, with whom she made her home.

Miss Mary R. Hall

The Women's Association of the United Presbyterian Church, Wheeling, W. Va., wishes to pay tribute to the memory of Miss Mary R. Hall who passed away Sept. 23, 1955. Miss Hall was a member of our church for 54 years, being a Bible School teacher many of those years. She was not only a faithful worker in her beloved church but also the community in which she lived, contributing many hours of her time and generous with her means in aiding the American Red Cross, the Cancer Center and the King's Daughters' Day Nursery. Surely she believed in doing as Christ admonished, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

The Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn
Jones Academy, Hartshorne, Okla.
Mr. Leslie Smith—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Gilbert Forbes—Tama, Iowa
Mr. E. A. Penney
Simnasho Mission, R.F.D., Warm Springs, Ore.
Rev. F. C. Patterson, Oljato Christian Mission
Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KENTUCKY

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin.	Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin.	Frenchburg, Ky.
Miss Ruth Ulbrich, Secretary	Frenchburg, Ky.
Mrs. Clay Banks	Frenchburg, Ky.
Mrs. Elsie Bashford	Frenchburg, Ky.
Mrs. Irene Birchfield	Frenchburg, Ky.
Mrs. Louise Burtner	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Francina Dyer	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Miss Lois Heykoop	Frenchburg, Ky.
Mrs. Anna M. Hieronymus	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Esther Marie McDowell	Frenchburg, Ky.
Miss Joyce Murphy	Frenchburg, Ky.
Miss Bertha Pecht	Frenchburg, Ky.
Mr. Robert Randall, Coach	Frenchburg, Ky.
Mr. and Mrs. Arnold Ross	Frenchburg, Ky.
Mr. Zenas Spicer	Frenchburg, Ky.
Mr. Ashley Stuart	Frenchburg, Ky.
Mr. Adrian Wells	Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothes Room Manager	Frenchburg, Ky.
Mrs. Lela Horn, Dietitian	Frenchburg, Ky.
Rev. and Mrs. Ralph M. Donaldson	Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor	Frenchburg, Ky.
Miss Betty J. Hatton, R.N.	Frenchburg, Ky.
Miss Joan Johnston, Business Office	Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.	Frenchburg, Ky.
Miss Bernice J. Olson, Technician	Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian	Frenchburg, Ky.

EZEL, KENTUCKY

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Wanda Aigner	Ezel, Ky.
Mr. Ran Boggs	Ezel, Ky.
Mr. and Mrs. Albert Dorsey	Ezel, Ky.
Miss Zilla Hawthorne	Ezel, Ky.
Mr. Glen Helton	Ezel, Ky.
Mrs. Jean Helton	Ezel, Ky.
Mrs. Duncan C. Henry	Ezel, Ky.
Mrs. Mildred Little	Ezel, Ky.
Miss Shirley Lobb	Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch	Ezel, Ky.
Miss Mayme McGuire	Ezel, Ky.
Mrs. Elza Motley	Ezel, Ky.
Mr. Ottis Murphy	Ezel, Ky.
Mrs. Dorothy Murphy	Ezel, Ky.
Mrs. Ora Mynhier	Ezel, Ky.
Miss Elizabeth Newcomb	Ezel, Ky.
Miss Mabel Parchman	Ezel, Ky.
Miss Marilyn Tague	Ezel, Ky.
Miss Florence Wheeler	Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr.	Ezel, Ky.
Rev. and Mrs. Orus Rupe	Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey—New York Presbytery
51 Grant St., Fairview, N. J.
Miss Esther Jones—Caledonia Presbytery,
557 Emerson Dr., Buffalo 21, N. Y.
Miss Dorothy Partington—Westland, Pa.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge—U. P. Home, Washington, Ia.
Miss Ruth Courter—Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas	Annemanie, Ala.
Miss Mary Martin (Bible)	Annemanie, Ala.
Mrs. M. C. Pugh	Annemanie, Ala.
Mrs. Alberta Southall	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Asst. Supt. and Mrs. J. A. Tyree	Camden, Ala.
Miss Ethel M. Allen	Camden, Ala.
Miss Joe Dee Atchison	Camden, Ala.
Miss Frances J. Boyd (Bible)	Camden, Ala.
Mr. I. Brown	Camden, Ala.
Miss W. K. Charley	Camden, Ala.
Mrs. Gwendolyn Cooke	Camden, Ala.
Mr. R. V. Cooper	Camden, Ala.
Mr. H. A. Duncombe	Camden, Ala.
Mrs. A. E. Freeman	Camden, Ala.
Mr. J. E. Hobbs	Camden, Ala.
Mr. and Mrs. H. V. McKeldin	Camden, Ala.
Mrs. Elizabeth Parrish	Camden, Ala.
Miss Geraldine Pettway	Camden, Ala.
Miss Elois Primm (Bible)	Camden, Ala.
Mrs. Mayme L. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss V. O. Watts	Camden, Ala.
Miss L. M. Washington	Camden, Ala.
Miss Alice B. Whittaker	Camden, Ala.
Miss Cora H. Whorter	Camden, Ala.
Mrs. B. D. Bridges, Dietitian	Camden, Ala.
Mrs. Sarah W. Rivers, Matron	Camden, Ala.
Mrs. Minnie Peoples, Laundress	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.
Rev. James F. Reese, Pastor at Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley—Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.
Mrs. Barnett, R.N.	Henderson, N. C.

(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas (Bible)—Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold, Ass't Dietitian	Knoxville, Tenn.
Miss N. Addaline Brandon	Knoxville, Tenn.
Mrs. Eldred Davis	Knoxville, Tenn.
W. S. E. Hardy, M.D.	Knoxville, Tenn.
Mrs. Nettie C. Hickey, McCullough Hall	Knoxville, Tenn.
Miss Esther Johnson, Wallace Hall	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.
Mrs. Mozelle Robinson, Dean of Women	Knoxville, Tenn.
Miss Mabel Weir, Dietitian	Knoxville, Tenn.
Mrs. Mildred Wellman, R.N.	Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Sallie A. Bettis	Miller's Ferry, Ala.
Mr. John Brooks	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson	Miller's Ferry, Ala.
Mrs. Darthular M. Cunningham	Miller's Ferry, Ala.
Miss Olivia Hamilton	Miller's Ferry, Ala.
Mr. Booker T. Hollinger	Miller's Ferry, Ala.
Miss Mildred Moseley	Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Allene Reese (Bible)	Miller's Ferry, Ala.
Mr. F. D. Reese	Miller's Ferry, Ala.
Mrs. Elizabeth Thomas	Miller's Ferry, Ala.
Miss Annie Walton	Miller's Ferry, Ala.
Mr. Otis Woody	Miller's Ferry, Ala.
Mrs. Annie Jones, Dietitian	Miller's Ferry, Ala.
Mrs. Annie McDowell, Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance	Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. Helena Shelby	Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie—625 Jeff Davis Ave., Selma, Ala.	

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren—# Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White—325 First Ave., Selma, Ala.
Mrs. N. D. Williams—Miller's Ferry, Ala

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon, 1953——Assiut
Dr. and Mrs. Ewing M. Bailey, 1926——P. O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey, 1955——Cairo
Mrs. Sara E. Baker, 1950——Assiut
Miss Helen R. Brownlee, R.N., 1931——Assiut
Miss Mildred M. Cooke, R.N., 1954——Assiut
Miss Mary Frances Dawson, 1922; 1945——Cairo
Mrs. Ada A. Dunlap, 1924——Assiut
Miss Davida M. Finney, 1915——Cairo
Miss Lois M. Finney, 1953——Cairo
Rev. and Mrs. K. G. Fleming, 1940——37 Sidi Metwalli, Alexandria
Miss Elsie M. French, 1909——Cairo
Miss Eleanor L. Gersiek, 1955——Cairo
Miss Martha C. Glass, 1921——Luxor
Miss Eulalia D. Grether, 1929——Tanta
Miss Alice M. Grimes, 1924——Cairo
Miss Faith E. Hamilton, 1954——Luxor
Miss L. Katherine Jacobsen, 1954——Cairo
Dr. and Mrs. Paul W. Jamison, 1946——Box 65, Tanta
Miss Lois D. Kingan, 1926——Benha
Dr. and Mrs. N. A. Kraft, 1949——Assiut
Rev. and Mrs. John G. Lorimer, 1952——Mansura
Miss Mary L. Markley, 1954——Assiut
Miss Helen J. Martin, 1915——Cairo
Rev. and Mrs. Paul H. McClanahan, 1947——Assiut
Miss Beatrice H. McClellan, 1948——Luxor
Mr. Everett W. McCreery, 1930——Assiut
Rev. H. A. McGeoch, D.D., 1920——37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill, 1937——Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin, 1918——Fayoum
Miss Sarah B. Meloy, 1923——Cairo
Rev. and Mrs. Kenneth Nolin, 1955——Cairo
Miss Ruth L. Nolin, M.T., 1955——Box 65, Tanta
Mr. and Mrs. W. W. Nolin, 1922——Assiut
Miss Helen J. Noordewier, 1921——Beni Suef
Miss Venna R. Patterson, 1924——Alexandria
Miss Frances M. Patton, 1922——Mansura
Rev. and Mrs. James W. Pollock, 1946——Alexandria
Rev. and Mrs. Bernard E. Quick, 1954——Minia
Miss Martha A. Roy, 1938——Cairo
Mrs. Rachel T. Seiver, 1925——Fayoum
Dr. and Mrs. Walter J. Skellie, 1924——Assiut
Miss Norma Lee Squires, 1954——Tanta
Miss Inez M. Sutton, 1949——Luxor
Miss Alberta A. Tedford, R.N., 1947——Box 65, Tanta
Dr. and Mrs. John A. Thompson, 1948——Box 1422, Cairo
Miss Mary C. Thompson, 1939——Tanta
Miss Mary L. Thomoson, 1917——Assiut
Miss Helen M. Walker, 1930——Assiut
Rev. and Mrs. C. B. Watkins, 1944——Assiut
Miss Elizabeth M. Wilson, 1932——9 Sharia Masoud, Abbassia, Cairo
Miss Laura B. Wright, 1921——Minia

On Furlough

Mr. and Mrs. Judson W. Allen, 1950——100 N. Phillips Ave., Sioux Falls, S. D.
Miss Marjorie J. Dye, 1951——3441 Worden Rd., Toledo, Ohio
Miss Evelyn McFarland, 1919; 1949——Robinson Rd., R.D. 3, New Castle, Pa.
Mrs. H. A. McGeoch, 1920——155 Lakeside Ave., New Concord, Ohio
*Rev. and Mrs. George E. Morrison, 1950——Kennedy School of Missions, 55 Elizabeth St., Hartford 5, Conn.
Miss Marie F. Tait, 1925; 1948——R .D.5, Mercer, Pa.
Mr. and Mrs. Robert M. Turnbull, 1950——1431 Summit Ave., Ames, Iowa
**Miss Margaret A. Work, 1924——E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Dr. and Mrs. Roy Clark, 1955——67 Holmstead Ave., Toronto, Ontario, Canada
Miss Lois Ellifritz, 1956——315 Clark Ave., Washington, Pa.
Mr. Richard Gibson, 1955——616 N. Highland Ave., Pittsburgh 6, Pa.

*Associate.
**Leave of absence for family reasons.

Short-Termers

Miss L. Vernelle Blair, 1952——Cairo
Miss Nonine E. Borgman, 1955——Cairo
Miss Ruth A. Brooks, R.N., 1953——Assiut
Miss Dorothy H. Cushman, 1955——Cairo
Miss Lela Dillon, 1954——Assiut
Miss Evelyn C. Edie, 1955——Cairo
Mrs. Jessie A. Fowler, 1955——Assiut
Miss Evlyn W. Fulton, 1955——Cairo
Miss Helen B. Galloway, R.N., 1954——Assiut
Miss Neva J. Galloway, 1954——Cairo
Miss Lois A. Giffen, R.N., 1952——Assiut
†Miss D. Jeanne Glazener, 1955——Cairo
Mr. and Mrs. G. Kenneth Gordon, 1953——Assiut
Dr. Earl M. Kroth, 1953——Assiut
Miss Marilyn R. Law, R.N., 1952——Box 65, Tanta
Miss Elsie M. McClymonds, 1955——Assiut
Miss Eunice McConkey, R.N., 1955——Box 65, Tanta
Miss Mary R. McLaughlin, R.N., 1955——Assiut
Miss Jacquelyn Martin, 1955——Assiut
Mrs. Ilma M. Mason, 1955——Cairo
Mr. and Mrs. George Meloy, 1955——Assiut
Miss Joan Murdock, R.N., 1955——Assiut
Mr. and Mrs. Donald M. Parkinson, 1954——Assiut
Miss Lois M. Patterson, 1954——Assiut
Miss Carolyn A. Phelps, 1954——Assiut
Mrs. Fay Reed, 1941——Assiut
Miss Ruth Romaine, 1953——Assiut
Mrs. Alma P. Ross, 1953——Tanta
†Miss Lois J. Simon, 1954——Cairo
Miss Lucy J. Soule, 1952——Assiut
†Dorothy Miller Spielman, 1954——Cairo
Miss Jean E. Stultz, 1955——Box 65, Tanta
Miss Harriet E. Wagner, 1953——Cairo
Miss Mary Elizabeth Wilson, R.N., 1952——Box 65, Tanta
Mrs. Pearl M. Yeckel, R.N., 1955——Box 65, Tanta

Under Appointment—S.T.

Miss Wanda Aigner, 1956——Ezel, Kentucky
Miss Marguerite R. Fairman, M.T., 1955——Tanta

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952——Sialkot City
Rev. and Mrs. Joseph C. Alter, 1922——Sialkot City
Miss Ruth I. Ardrey, 1924——Lahore
Miss Margaret E. Ballantyne, 1941——Sangla Hill
Miss R. Jean Black, 1921——Pasrur
Miss Frances E. Brown, 1927; 1937——Lyallpur
Dr. and Mrs. J. D. Brown, 1936——Gujranwala
Dr. and Mrs. O. A. Brown, 1951——Sialkot City
Miss Theresa I. Brownlee, 1922——Sialkot City
Miss Audrey C. Campbell, 1953——Rawalpindi
Miss Florence M. Carithers, R.N., 1953——Taxila
Dr. and Mrs. Norval E. Christy, 1947——Taxila
Dr. and Mrs. W. C. Christy, 1938——Gujranwala
Dr. and Mrs. J. B. Cummings, 1923——Rawalpindi
Miss Edith M. Drake, 1947——Sheikhupura
Miss Margaret J. Fehlman, 1913——Rawalpindi
Rev. and Mrs. Robert A. Foster, 1923——Sialkot City
Rev. and Mrs. E. H. Glassman, 1947——Campbellpur
Dr. and Mrs. Orval L. Hamm, 1950——Sialkot City
Rev. and Mrs. John D. Harkness, 1941——Sargodha
Miss Evva P. Hartig, R.N.A., 1924——Jhelum
Miss Eva M. Hewitt, 1930——Sialkot City
Miss Alice G. Hill, 1933——Sargodha
Miss Reba C. Hunsberger, M.D., 1921——Taxila
Miss Barbara A. Lewis, 1953——Lahore
Miss M. Frances Lincoln, R.N., 1920——Sargodha
Mr. and Mrs. Irvin G. Lotze, 1948——Gujranwala
Miss Laura R. MacLachlan, 1938——Sheikhupura
Rev. and Mrs. C. Emerson McBane, 1946——Gujranwala
Miss Evelyn M. McKelvey, R.N., 1937——Sialkot City
Rev. and Mrs. Paul A. Miller, 1920——Sialkot City
Miss Marian T. Peterson, 1920——Gujranwala
Rev. and Mrs. Paul R. Pulliam, 1953——Sheikhupura
Miss Gene A. Purdy, 1954——Sialkot City
Miss Laura Reynolds, 1924——Sargodha
Miss Louise E. Scott, 1916——Gujranwala
Rev. and Mrs. G. LeRoy Selby, 1949——Sialkot City
Mr. and Mrs. Charles A. Stewart, 1917——Gujranwala
Dr. and Mrs. R. R. Stewart, 1916——Rawalpindi
Rev. and Mrs. William Sutherland, 1918——Taxila
Miss Elizabeth H. Turner, R.N., 1947——Sialkot City
Miss Helen V. Weede, 1928——Campbellpur
Miss Josephine L. White, 1951——Sialkot City
Rev. and Mrs. John W. Wilder, 1954——Rawalpindi

†Two-year Term

On Furlough

Miss Marie E. Cash, R.N., 1926—401 W. Chelten Ave., Philadelphia 44, Pa.
Miss M. Evelyn Cathcart, 1925—605 W. Redwood, Marshall, Minn.
Dr. and Mrs. J. H. Colvin, 1914—Sussex, Wis.
Miss Mary H. Lentz, R.N., 1950—401 W. Chelten Ave., Philadelphia 44, Pa.
Mr. and Mrs. C. C. Millson, 1920—8552 Stone Ave., Seattle 3, Wash.
Dr. and Mrs. Hugh M. Milne, 1922—R.D. 1, Carlisle, Iowa
Miss Margaret L. Murdoch, 1924—Salem, N. Y.
Dr. and Mrs. W. H. Ross, 1918—Olathe, Colo.
Dr. and Mrs. Robert Tebbe, 1949—44 Alexander St., Apt. C-2, Princeton, N. J.
Dr. and Mrs. John Vroon, 1941—1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield, 1924—1010 W. 1st St., Topeka, Kansas

Under Appointment

Miss Mary Frances Lyon, M.D., 1955—189 E. Grantley, Elmhurst, Ill.
Mr. and Mrs. Frederick E. Stock, 1955—23 Bank St., Princeton, N. J.

Short-Termers

Dr. and Mrs. David L. Dye, 1955—Rawalpindi
Miss Marjorie L. Feenstra, R.M.T., 1954—Lahore
Mr. Laurence R. McCulloch, 1955—Rawalpindi
Miss Helen P. Vos, R.N., 1954—Lahore
Mr. Warren J. Whaley, 1955—Sialkot City

PUNJAB, INDIA

Miss S. Jane Lamont, 1928—Pathankot
Dr. and Mrs. J. Morgan McKelvey, 1944—Gurdaspur
Miss Dorothy M. Neff, 1952—Pathankot
Miss Willa M. Ramsey, 1921—Pathankot
*Dr. and Mrs. John C. Taylor, 1955—Landaur, U.P.
Miss Vivian L. Trimble, 1921—Pathankot
*Dr. Virginia L. VanGeyt, 1955—% Medical Center, Ludhiana

On Furlough

Miss Vida J. Graham, 1922—323 Caversham Rd., Bryn Mawr, Pa.
Rev. and Mrs. L. A. McCulloch, 1949—Cottage 5, 108 Ross Ave., San Anselmo, Calif.

Short-Termers

Mr. and Mrs. Charles Atwater, 1952—Landaur, U.P.
Mrs. Winifred Hardeman, 1952—Landaur, U.P.
Miss Dorothea McKissick, 1952—Landaur, U.P.

THE SUDAN

Rev. and Mrs. W. B. Adair, 1946—Obel, via Malakal
Rev. J. Lowrie Anderson, D.D., 1924—Malakal
Rev. and Mrs. W. B. Anderson, 1951—Mundri, via Malakal
Miss Una Cole, 1918—Gedaref
#Rev. and Mrs. C. Lee Crandall, 1949—Akobo, via Malakal
Miss Beverly J. Day, 1953—Omdurman
Rev. and Mrs. James R. Deemer, 1954—Omdurman
#Mr. and Mrs. Lambert B. Ekster, 1953—Mundri, via Malakal
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Dr. and Mrs. Leander Finley, 1925—Omdurman
Rev. and Mrs. Willard M. Galloway, 1948—Wad Medani
Dr. and Mrs. Robert G. Gordon, 1946—Nas'r
#Rev. and Mrs. Harvey T. Hoekstra, 1948—Akobo
#Rev. and Mrs. Paul E. Hostetter, 1954—Pibor, via Malakal
#Miss Lillian Hulsken, R.N., 1949—Akobo via Malakal
Mr. and Mrs. Charles Jordan, 1947—Akobo
#Miss Wilma Kats, 1946—Akobo via Malakal
Miss Rosaltha Kenagy, 1950—Khartoum North
Miss Aleta J. Matthews, 1946—Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926—Box 42, Atbara
Rev. and Mrs. Robert H. Meloy, 1945—Omdurman
Rev. and Mrs. W. H. Philips, 1948—El Obeid
Miss E. Verna Pillow, 1930—Khartoum
Mr. and Mrs. Edward O. Pollock, 1946—Malakal
Miss Dorothy L. Rankin, 1946—Doleib Hill
#Miss Arlene Schulteman, R.N., 1954—Nasir via Malakal
Dr. and Mrs. R. F. Shields, 1917—Khartoum
#Rev. and Mrs. LaVerne Sikkema, 1952—Akobo
Miss Mary K. Smith, M.D., 1944—Pibor, via Malakal
#Rev. and Mrs. Robert Swart, 1948—Pibor, via Malakal
Miss Helena G. Tetley, 1951—Doleib Hill
Mr. and Mrs. Milton H. Thompson, 1950—Malakal
Miss Frances Turk, R.N., 1921—Box 155, El Obeid

#Reformed Church in America

Miss Eleanor C. Vandevort, 1949—Ler via Adok, U.N.P., White Nile Mail Service
Rev. and Mrs. Harold T. Walker, 1946—Gedaref
Mr. and Mrs. E. Alan Webb, 1946—Maridi
Rev. and Mrs. Alexander C. Wilson, 1951—Malakal
Miss Ruth E. Wilson, 1951—Omdurman

On Furlough

Mrs. J. Lowrie Anderson, 1924—Apt. B-3, Payne Apts., 38 Alexander St., Princeton, N. J.
Miss Mary Anna Bode, 1952—MacKenzie Hall, Kennedy School of Missions, Hartford 5, Conn.
Miss Mary Jane McKnight, 1922—309 Entrance Drive, Ellwood City, Pa.
Rev. and Mrs. S. Robb McLaughlin, 1946—130 Edgewood Ave., Grove City, Pa.
Dr. and Mrs. Albert G. Roode, 1946—3461 Harrisburg St., Pittsburgh 4, Pa.
Rev. and Mrs. A. Mac Roy, 1942—153 Lakeside Ave., New Concord, Ohio
Miss M. Evelyn Stewart, 1952—3596 Walnut St., Lafayette, Calif.

Under Appointment

Mr. and Mrs. Harold R. C. Peters, 1955—1509 Northwest Road, Bellingham, Wash.
Rev. and Mrs. Talmage Wilson, Jr., 1955—Kennedy School of Missions, Hartford 5, Conn.

Short-Termers

Miss Irene M. Adams, 1954—Khartoum North
Rev. and Mrs. Willard C. Billica, 1955—Malakal
Miss Minerva M. Campbell, 1954—Atbara
Miss Audrey H. Kelker, 1955—Khartoum North
Mr. Monte E. Parr, 1955—Malakal
Mr. Richard Ploen, 1954—Omdurman
Miss Martha I. Pollock, 1953—Malakal
Mr. Richard C. Smith, 1953—Omdurman
Miss A. Katie Turner, 1955—Khartoum
Dr. and Mrs. James West, 1953—Ler

ETHIOPIA

Rev. and Mrs. Milton C. Fisher, 1954—Addis Ababa
Miss Eileen Halewood, R.N., 1947—Dembi Dollo
Miss Mary Nell Harper, R.N., 1948—Dembi Dollo
Rev. and Mrs. C. M. Haspels, 1947—(Ghimeera) address Addis Ababa
Miss Norma H. Knieriemen, R.N., 1953—(Ghimeera) address Addis Ababa
Rev. and Mrs. Harold Kurtz, 1955—Addis Ababa
Dr. and Mrs. W. D. McClure, 1934—Pokwo, Dembi Dollo
Miss Hazel J. McGeary, 1946—(Maji) address Addis Ababa
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. A. W. Pollock, R. N., 1942—(Maji) address Addis Ababa
Rev. and Mrs. Niles Reimer, 1955—Addis Ababa
Mr. and Mrs. Fred Russell, 1920—Addis Ababa
Rev. and Mrs. Murray Russell, 1952—Dembi Dollo
Rev. Malcolm S. Vandevort, 1955—Dembi Dollo
Mrs. Ruth L. Walker, 1923—Addis Ababa
Miss Joan E. Yilek, 1948—Pokwo, via Dembi Dollo

On Furlough

Miss Isabel Blair, 1922—235 E. 49th St., New York 17, N. Y.
**Miss Marjorie Faught, R.N., 1933—578 Sheffield Dr., Springfield, Delaware Co., Pa.
Miss Martha A. Maxwell, R.N., 1951—235 E. 49th St., New York 17, N. Y.
Miss Ruth E. McCreery, 1950—235 E. 49th St., New York 17, N. Y.
Mr. and Mrs. Phil R. West, 1922—2976 Redwood, San Diego, Calif.

Under Appointment

Miss Anna H. Ens, 1956—116 N. Jefferson, Hillsboro, Kansas
Mr. and Mrs. James B. Keefer, 1955—305 Ethan Allen Ave., Takoma Park, Washington 12, D.C.
Miss Marie A. Lusted, R.N., 1955—1606 East-West Hwy., Apt. 342, Silver Spring, Md.

Short-Termers

Miss Lois R. Anderson, 1954—Box 1111, Addis Ababa
Dr. Andrew C. N. Millar, 1955—(Ghimeera) address Addis Ababa
Dr. and Mrs. Walter E. Rohm, 1955—Dembi Dollo
Mr. John C. Wolf, 1955—Pokwo, Dembi Dollo

FOREIGN SECY., BOARD OF FOREIGN MISSIONS

Dr. and Mrs. Glenn P. Reed—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson, 1913—155 Beechwood Rd., New Wilmington, Pa.
Miss Ella M. Barnes, 1911—1203 E. Washington St., Washington, Iowa

Miss Leota Cabeen, 1909_____
_____1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918_____
_____1116 East 7th, Newton, Kansas
Dr. and Mrs. E. E. Elder, 1915_____
_____5450 Wissahickon Ave., Philadelphia 44, Pa.
Miss Minnehaha Finney, 1894_____
_____121 N. 7th St., Sterling Kans.
Dr. and Mrs. Dalton Galloway, 1913_____
_____2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor, 1912__West Alexander, Pa.
Rev. and Mrs. F. D. Henderson, 1906_____
_____542 N. Beaver St., Wooster, Ohio
Miss Rena L. Hogg 1899_____Assiut, Egypt
Dr. and Mrs. H. S. Hutchison, 1921_____
_____R.D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison, 1915_____
_____New Wilmington, Pa.
Miss Lucy Lightowler, 192!___303 Pelham Ct. Apts.,
6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918____"Linwood," Beaver, Pa.
Dr. and Mrs. F. C. McClanahan, 1915_____
_____New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan, 1909_____
_____R.D. 3, Monmouth, Ill.
Mr. M. C. McFeeters, 1922_____
_____225 N. Mercer St., New Wilmington, Pa.
Miss Carol E. McMillan, 1906_____
_____1203 E. Washington St., Washington, Iowa
Dr. and Mrs. W. T. Moore, 1910_____
_____311 E. Jefferson Ave., Wheaton, Ill.
Miss Marion A. Paden, 1902__% Rev. George Seville,
100 E. Market St., Newport, Wilmington 4, Del.
Dr. and Mrs. H. E. Philips, 1908_____
_____1203 E. Washington St., Washington, Iowa
Miss M. Stella Robertson, 1922_____
_____Five Shoregate, Crail, Fife, Scotland
Dr. and Mrs. Mark S. Roy, 1911__New Concord, Ohio
Mrs. Jane C. Smith Simpson, 1922_____
_____4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911___"Linwood," Beaver, Pa.
Dr. and Mrs. F. Scott Thompson, 1911_____
_____5528 Wayne Ave., Philadelphia 44, Pa.
Miss Laura B. Walker, 1904_____
_____306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919_____
_____1203 E. Washington St., Washington, Pa.
Miss Ida Whiteside, 1913; 1935_____
_____25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944_____
_____505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 .."Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Miss Hazel Bennett, 1908_____
_____856 23rd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918_____% Mrs. John Smiley,
311 N. St. Louis St., Sparta, Ill.
Dr. and Mrs. J. G. Campbell, 1909_____
_____128 Garden Ave., Grove City, Pa.
Miss Mary J. Campbell, 1884_____
_____Box 992, Santa Ana, Calif
Dr. and Mrs. H. C. Chambers, 1903_____
_____340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. E. V. Clements, 1912_____
_____152 Waugh Ave., New Wilmington, Pa.
Miss Betsy Fleming, 1913_____
_____6549 Emerald Ave., Chicago 21, Ill.
Dr. D. R. Gordon, 1895_____
_____2330 Carroll Park, S., Long Beach, Calif.
Miss Kate A. Hill, 1896_____Eldora, Iowa
Miss Flora J. Jameson, 1903_____
_____306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904_425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891_____
_____325 W. 7th St., Rushville, Indiana
Rev. and Mrs. J. A. McArthur, 1904_____
_____814 E. Spring St., Boonville, Mo.
Miss Lillian A. McConnell, 1902_____
_____306 Penn Ave., Pittsburgh 21, Pa.
Dr. and Mrs. W. H. Merriam, 1913_____
_____208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken, 1909_____
_____420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart, 1911_____
_____New Wilmington, Pa.
Miss Georga Wengert, 1919_____Lebo, Kansas

RETIRED—THE SUDAN

Miss Mary E. Coie. 1919_____
_____308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove. 1912_____
_____21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924_____
_____3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919_____
_____1203 E. Washington St., Washington, Iowa
Dr. and Mrs. Paul J. Smith, 1911__North Bend, Nebr.

RETIRED—ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920_____Reedsville, Pa.

LITERATURE DEPARTMENT

(*Continued from Page* 505)

Reading Course awards—the first year you receive a certificate; each year thereafter a blue seal. One type of seal lessens bookkeeping for everyone.

House cleaning brought to light 14 green and white maps of the Nile Valley with all of our Egyptian stations marked. They are of paper with metal ends and hangers. 18 by 45 inches. 15¢ each.

Zeinab of the North Sudan—the story of a little girl in our school at Atbara is told in pictures and brief text. 15¢ each or 12½¢ in lots of ten or more.

Did you use the *Advent Tryst* program? What were your reactions?

We have a limited number of copies of a booklet, *Missionary Hymns*, at 15¢ each.

TEMPERANCE AND REFORM

(*Continued from Page* 506)

people and adults interested in Temperance. Let us all take courage from these good "signs of the times."

IMPORTANT NOTICE

At this writing the Hearings on the Langer Bill (S. 923) and the Siler Bill (HR 4627) have just been held. These are the Bills to outlaw liquor advertising Interstate, that is, over TV, radio, magazine and newspapers. Now is the time to write your own Senators and Congressmen asking them to support these Bills if they are voted out of Committee.

I had the privilege of testifying at the Hearings and the general feeling was that the Bills may have an outside chance of being voted out of Committee. Let's create more than an outside chance by working for this.

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Canton, Ohio — June 11 - 14, 1956

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NO TIME FOR GOD

No time for God?
What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and Life itself
Our God.
No time for God?
As soon to say, no time
To eat or sleep or love or die
Take time for God
Or you shall dwarf your soul
And when the death angel
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.
No time for God?
That day when sickness comes
Or troubles find you out
And you cry out for God;
Will He have time for you?
No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown,
And when you meet Him face to face
Will He—Should He,
Have time for you?

—Author Unknown

THE STEWARD'S PRAYER

Ah, when I look up at the Cross
Where God's great Steward suffered loss
Of life, and shed His blood for me
A trifling thing it seems to be
To pay a tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe Thee more;
A million times I owe Thee more!

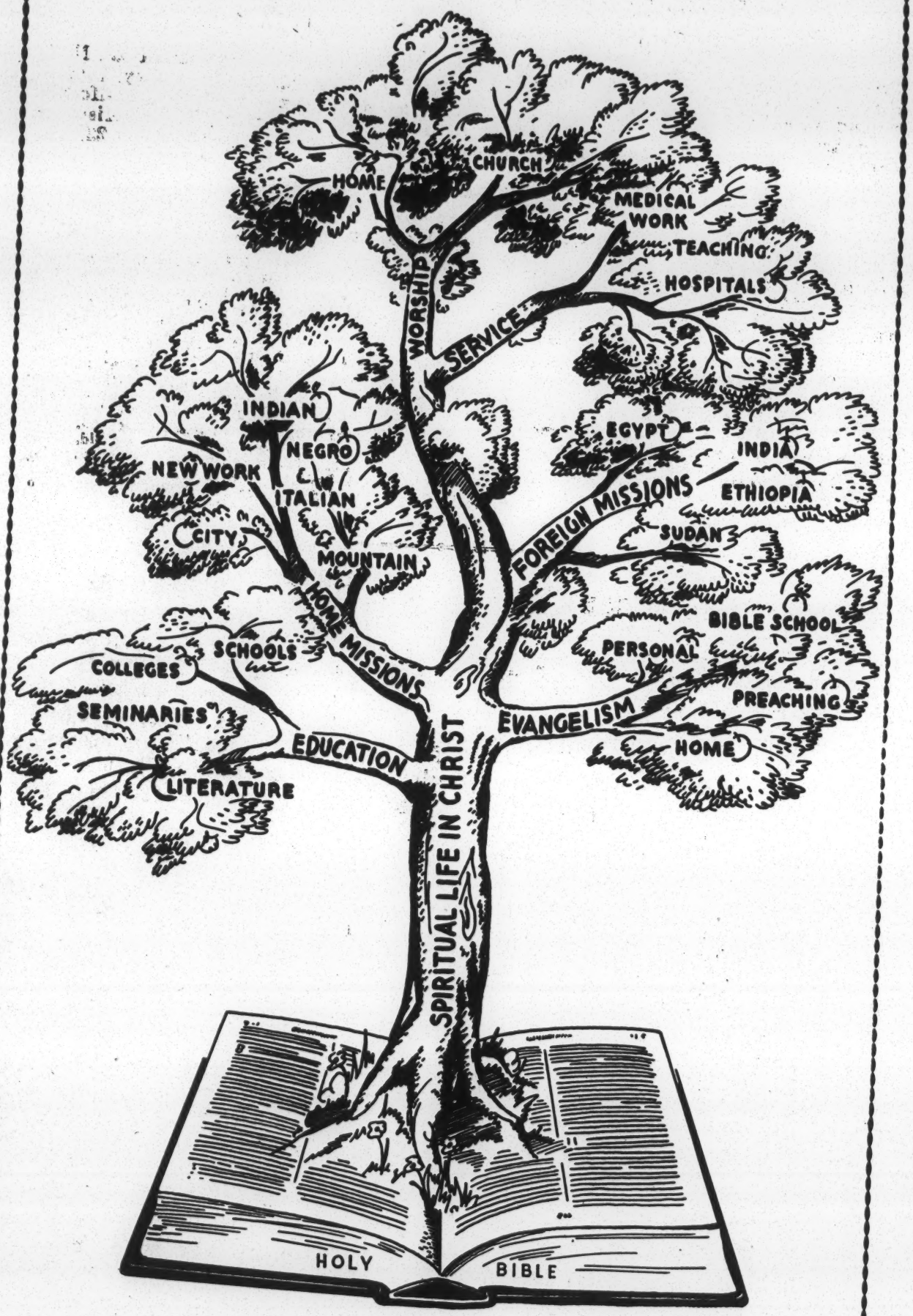
But that is just the reason why
I lift my heart to God on high
And pledge Thee, by this portion small,
My life, my love, my all in all.
This holy token at Thy Cross
I know, as gold, must seem but dross,
But in my heart, Lord, Thou dost see
How it has pledged my *all* to Thee,
That I a steward true may be.

—Ralph S. Cushman

(Quoted from "The Women's Missionary Magazine". Used by permission of publisher, Abingdon-Cokesbury Press)

The angels from their thrones on high
Look down on us with wondering eye,
That where we are but passing guests
We build our strong and solid nests,
But where we seek to dwell for aye
We scarce take heed a stone to lay.

—From the German



A STEWARDSHIP TREE